

ENOCHIAN MAGIC *for BEGINNERS*



*The
Original
System
of Angel
Magic*

Donald Tyson

Open the Gates of Understanding

Begin with a clear and comprehensive overview of the entire system of Enochian magic—not just another rehash of previously published material. *Enochian Magic for Beginners* presents the authentic system of angelic magic taught to Dee and Kelley in its natural order, and places these teachings in their historical context. Drawing upon such obscure and hard-to-find sources as Dee's *Heptarchia Mystica*, *Liber Scientiae Auxillii et Victoriae* and others, Donald Tyson has painstakingly reconstructed the most accurate and accessible version of Enochian magic published to date.

Here are all the essential parts of the original system of Enochian magic, as it was delivered to John Dee—completely restored and corrected. All of the sigils, seals, and other magical symbols have been carefully re-drawn based upon photographs of Dr. Dee's original drawings and various plates in Causabon's *True and Faithful Relation*. Everything you need to become a practitioner of Enochian magic—or to learn what it's all about—is provided in an easy-to-use format, in simple language.

About the Author

Donald Tyson resides in Halifax, Nova Scotia, Canada. Early in life he was drawn to science by an intense fascination with astronomy, building a telescope by hand when he was twelve. He began university seeking a science degree, but became disillusioned with the aridity and futility of a mechanistic view of the universe and shifted his major to English literature. After graduating with honors he has pursued a writing career.

Now he devotes his life to the attainment of a complete gnosis of the art of magic in theory and practice. His purpose is to formulate an accessible system of personal training composed of East and West, past and present, that will help the individual discover the reason for one's existence and a way to fulfill it.

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The Original System of Angel Magic

Donald Tyson

Llewellyn Publications
Woodbury, Minnesota

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FIRST EDITION

Fourth Printing, 2005

Cover design: Lisa Novak

Editing and layout: Ken Schubert

Illustrations and Enochian fonts: Donald Tyson

Library of Congress Cataloging in Publication Data

Tyson, Donald, 1954-

Enochian magic for beginners: the original system of angel magic.

/ Donald Tyson. - 1st ed.

p. cm.

Includes bibliographical references.

ISBN 1-56718-747-1 (trade paper)

1. Enochian Magic. 2. Dee, John, 1582-1608. 3. Kelly, Edward, 1855-1898. 4. Enochian language. I. Title.

BF1623.E55797 1997

133.4'3-dc21

97-42043

CP

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2143 Wooddale Drive, K747

Woodbury, Minnesota 55125-2989, U.S.A.

www.llewellyn.com

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INTRODUCTION

Legacy of the Angels

THE ORIGINAL ENOCHIAN MAGIC

This book contains the complete and original system of Enochian magic. It was transmitted to the Elizabethan sage Dr. John Dee through his seer the alchemist Edward Kelley by a group of spiritual beings who presented themselves as the same holy angels who had instructed the patriarch Enoch. Whether they were really angels is a moot point, since they ceased to speak with humankind after Dee and Kelley separated in 1589, but their legacy is without question the most remarkable artifact in the entire history of spirit communication.

It is both a system of theurgy (a method for summoning and commanding angelic beings) and goety (a method for summoning and commanding demons). Although the angels gave Dee strict instructions that he should never use the magic for evoking evil spirits, the names of evil spirits are provided in Enochian magic nonetheless, along with techniques for summoning them. In the following pages I put forth the premise that Enochian magic may have a deeper and darker purpose that was never revealed by the angels to Dee. It is my belief that the angels intended it to serve as a magical trigger for the chaotic transition—generally referred to as the apocalypse—between the present aeon and the next.

ORIGIN OF THE SYSTEM

The practical efficacy and ultimate purpose of this system depends in large measure on its origin. For centuries it was dismissed by scholars as either a conscious fabrication by Kelley to deceive Dee or a device Dee created to conceal a technique of cryptography he used in his political espionage. The evidence is persuasive that Dee was indeed a secret agent working for the English government, and he did possess an extensive knowledge of ciphers. Kelley, for his part, was a rogue who had engaged in numerous criminal activities including forgery, counterfeiting, and black magic before entering Dee's employ as a seer. Yet there is no evidence that Enochian magic was ever used to encode espionage ciphers, nor is it likely that Kelley was intellectually capable of creating so complex and beautiful a system of magic.

Anyone who makes a serious study of Dee's magical diaries is forced to conclude that Enochian magic is a genuine phenomenon of spiritualism. Whatever the true nature of the angels—messengers of God or shadow personalities within the unconscious minds of the two men—they clearly intended the information they transmitted to serve some higher purpose, one which they never explicitly revealed to Dee. On several occasions they told Dee and Kelley that the men had been brought together to act as key agents in a divine plan, and that united they were greater than the sum of their parts. They informed Kelley that his amazing talent as a psychic was a gift they had bestowed upon the alchemist, a gift that would be withdrawn should Kelley ever leave Dee's service.

One thing is beyond question—there exist levels of mystery and power in Enochian magic that no scholar and no ritualist has even begun to exploit. Much of the

system, including the complex set of magic squares that makes up Dee's *Book of Enoch* and the numbering that appears in the hauntingly beautiful poetry of the Enochian Keys, persists as a complete enigma to this day. For centuries Enochian magicians have made use of parts of the system. Other parts remain beyond their reach, just as they were beyond the understanding of Dee and Kelley. The angels reserved to themselves many secrets.

THE DIVISION OF FATE

Enochian magic falls into two parts. This structure was not intentional, but an accident of fate. Originally the angels transmitted the system in bits and pieces that were not in any logical order, but were scrambled together. This may have been the result of the angels' difficulties in dealing with linear time, or it may have been a deliberate way of concealing the magic from casual eyes. Dee was able to sort out some of the confusion in his manuscripts, but after his death his Enochian papers became split into two collections.

The papers that concern the latter half of Enochian magic were published in 1659 by Meric Casaubon. This is the material that is generally known as Enochian magic. It contains the four Watchtowers, the Enochian Keys or Calls, and the vocabulary of the Enochian language. It was this second half of the system that found its way into the magic of the Victorian occult society known as the Hermetic Order of the Golden Dawn. Through the teachings of the Golden Dawn, Enochian magic has spread widely in the English-speaking occult community over the last century.

The papers that address the first half of the Enochian system remained unpublished until modern

times. They were available to serious researchers in the original manuscripts by Dee and early handwritten copies by others, but were virtually unknown to the average working ritualist. They deal with the invocation of planetary angels using a system of sigils and magic squares. This early portion of Enochian magic known as the *Heptarchia Mystica* is still widely regarded as a separate system, more or less unrelated to the magic of the Watchtowers and the Enochian language. This is incorrect, however. Enochian magic is a single, complex entity that can only be understood as a whole.

THE REASONS FOR THIS BOOK

I wrote this book for two reasons. The first purpose was to present the entire spectrum of Enochian magic as an integrated system. Because of its early division into two parts, and because of the sheer complexity of the subject, it has been the tendency of writers to treat single aspects (such as the Watchtowers) in great detail, but to ignore other aspects. This can be disorienting to the novice, who is unable to place the topic under examination into the context of Enochian magic as a whole.

Too often, Enochian magic is presented as something eternally existent. There is no serious attempt to give a detailed history of Dee and Kelley during their partnership, or to show the technical elements revealed by the angels in a wider context. Usually no more than a few pages is devoted to the ritual method by which the communications were received, to what the angels actually said to Dee and Kelley on a personal level, or to the significance of their philosophical teachings. While I have treated the ritual mechanics of Enochian magic with great thoroughness, I have not neglected the larger

picture. Those who wish to know what Enochian magic is all about will find their questions answered here, insofar as such questions have an answer.

The second reason I wrote this book was to give, perhaps for the first time, the original system of Enochian magic as revealed by the angels and recorded by John Dee. Most works focus exclusively on the form of Enochian magic that was taught in the order papers of the Golden Dawn, which is not the Enochian magic of Dee and Kelley. Golden Dawn Enochian magic deals almost exclusively with a modified version of the Great Table of the Watchtowers and the Enochian Keys—important elements of the system, but only a small part of the whole. To this essential nut of Enochian material the leaders of the Golden Dawn grafted a complex set of magical associations derived from the general Golden Dawn system of magic. These occult correspondences have nothing whatsoever to do with the original system of Enochian magic revealed by the angels.

When the Enochian material in the papers of the Golden Dawn represented all of the system generally available to the public, there was some rationale for favoring it. But since most of the surviving original Enochian manuscripts have now found their way into print in one form or another, it has become inexcusable to treat the restricted, modified portion of Enochian material used in the Golden Dawn as the whole of Enochian magic. This work is dedicated to illuminating the whole of the original system.

NEW FINDINGS

Some of what I present here will not be found outside my works. It is the result of my intense personal studies

of the Enochian system. This includes the reformed ordering of the Watchtowers on the Great Table, the assignment of the Enochian Keys to the subquarters of the Table, the completely rewritten *Book of Spirits* by which the angels are to be initially contacted, the final version of the Heptagon Stellar (the great seal of the angelic heptarchy), the illustrations showing the flow of elemental currents in the Round House, and much more.

In the course of writing this book I created two new Enochian typefaces, one for Enochian print characters and the other for script or cursive characters. This was necessary since the standard Enochian typeface contains numerous serious and obvious errors. These new Enochian fonts appear in my illustrations of sigils and tables, all of which have been redrawn and corrected after comparing them with multiple sources. It is my belief that my illustration of the *Sigillum Aemeth* is the most accurate version currently available.

SECRETS OF THE ANGELS

Enochian magic is complex. Aspects of it remain obscure to this day. This situation is made worse by the loss of some of John Dee's manuscripts, and the damage time has done to those that survive. Even if we possessed all of Dee's magical writings in pristine condition, we would not fully understand Enochian magic because the angels did not transmit all the details of its working. Dee did the best he could to make sense out of the communications, but was forced to rely on an incomplete model.

Without question, some of what appears in this book is faulty. On key topics for which there is no complete explanation I have been forced to speculate. These speculations are clearly labeled as my own interpretation

of the material, and you should treat all of these personal interpretations as unproven. I have given them because I believe them to be the best available understanding of the material. Other writers would give you nothing for fear that they might be discovered at some later date to have made mistakes, and indeed, I have probably committed errors in my personal interpretation of obscure parts of the Enochian system, but I believe the value of these speculations outweighs their liability.

For example, in redrawing the ensigns of the heptarchical angels I relied mainly on the plate that appears in Meric Casaubon's *True and Faithful Relation*, which shows the ensigns spread in a circle on top of the Table of Practice. It is my conviction that the ensigns were actually painted on the table (an alternative method of presentation allowed by the angels). Since the artist who made the plate for Casaubon worked from Dee's actual table, which has since vanished from the face of the Earth, I judge his illustration to be the most valuable, even though it conflicts in many details with other versions of the ensigns published by Robert Turner in his book *The Heptarchia Mystica of John Dee*.

Dee may well have made deliberate modifications to the ensigns when he came to paint them onto the surface of his Table of Practice, and these changes may not have been retroactively made in his manuscript drawings. Nonetheless, I closely referred to the ensigns in Turner's work, and where it seemed likely that the engraver may have committed an error (i.e., mistaking Dee's handwritten "ll" for "u"), I have included these changes in my illustrations of the ensigns.

This process of comparison, judgment, and compromise was followed throughout this book. I believe it has resulted in a high degree of accuracy, but due to the very

nature of the Enochian material, complete accuracy is impossible. In many cases we simply do not know what the angels intended—or even what Dee intended—with absolute certainty. Bear this fact in mind when you encounter details in the system that seem to contradict what you have seen elsewhere.

A COMPLETE COMPENDIUM OF ENOCHIAN MAGIC

I wrote this work to orient the novice to Enochian magic and to provide in a logical and accurate form all the key aspects of the original system delivered to Kelley by the angels. However, experienced Enochian magicians will also find a great deal that is of interest, because I have been able to treat familiar parts of the system in fresh and insightful ways. Even though the Great Table of the Watchtowers is the most frequent subject of writers on Enochian magic, its essential nature has never really been examined. Writers get lost in the details of its construction and use, and forget to ask what it actually is.

Enochian magicians should not be misled by the title of this work. It is written for beginners, but it is not a superficial treatment of Enochian magic. It is a comprehensive examination of the full range of original Enochian magic set in the wider context of all of the Enochian communications. I have been able to encapsulate a great deal of useful information in the form of images and tables. My hope is that the work will serve not only as an overview for beginners, but also as a source for working Enochian magicians.

I am deeply indebted to those writers who have published accurate transcriptions of portions of Dee's

magical diaries. Noteworthy among them are Robert Turner, Geoffrey James, and, most of all, Meric Casaubon. Without their work and the work of others like them this book would not have been possible. They have my sincere thanks.

CHAPTER ONE

Enochian Magic

THE WISDOM OF ENOCH

Enochian magic is a system of theurgy or angelic magic psychically conveyed to the Englishman alchemist and mystic Edward Kelly by a group of spirits. It came to be called "Enochian" angels. Over the years 1824-1827 the system of angelic theurgy passed from Kelly to Kelley, who presented it in the form of visions while Kelley acted into a crystal ball.

Kelley repeated the words of the spirits and dictated them up to his friend and employer, the great mathematician, geographer, and astrologer Dr. John Dee. He sat beside Kelley during the seances, always with a pen in his hand and his fingers spread before him, repeating that Kelley says "Dee transcribes verbatim." Thanks to Dee's careful record, the communications of the spirits have been preserved with the accuracy of a court transcript.

The angels identify themselves to Kelley as the same angels who had instructed the patriarch Enoch in the angelic language and the wisdom of God. Enoch was the only patriarch of the Old Testament who was elevated into heaven while still alive—at least, this was the interpretation of the Jewish rabbis and Kabbalists of Genesis 5:24 "And Enoch walked with God, and he was not, for God took him." All the other descendants of Adam

down to Noah mentioned in the Bible are explicitly said to have died, but not Enoch.

Over the centuries a wisdom tradition grew up around Enoch. Along with Adam, Noah, Solomon, and a few others, he is said to have been one of those responsible for passing the primal teachings of the angels on to humanity. The apocryphal *Book of Enoch* arose from this tradition. The key event in this book is a description of how the rebellious angels, tasting a part of the delights of men descending to Earth, taught him mankind all the arts and sciences of achievement, magic, and warfare that now stride throughout the world.

THEURGY AND GOETY

According to the angels, Ave, these evil angels were permitted to descend upon the Earth and spread false and destructive teachings because the kings on the Earth had grown arrogant through the use of the wisdom bequeathed to them by Enoch. As a punishment, God sent these evil deceiving angels to teach what is presently known as black magic. In this way, God allowed humankind to be the instrument of its own punishment. However, Ave tells Kelley, God has decided to permit the true wisdom of Enoch to be preserved in his heavenly books, once again to be known upon the Earth. Dee and Kelley are to be the instruments of its dissemination.

The Lord appeared unto Enoch, and was merciful unto him, opened his eyes, that he might see and judge the earth, which was unknown unto his Parents, by reason of their fall: for the Lord said, Let us shew unto Enoch, the use of the earth: And to Enoch was wise, and full of the spirit of wisdom.

And he sayeth unto the Lord, Let there be remembrance of thy mercy, and let those that love thee taste of this after me: O let not thy mercy be forgotten. And the Lord was pleased.

And after 50 days Enoch had written, and this was the Title of his books, let those that fear God, and are worthy read.

But behold, the people waxed wicked, and became unrighteous, and the spirit of the Lord was far off, and gone away from them. So that those that were unworthy began to read. And the Kings of the earth said thus against the Lord: What is it that we cannot do? Or who is he that can resist us? And the Lord was vexed, and he sent in amongst them an hundred and fifty Lions, and spirits of wickedness, error, and deceit: and they appeared unto them. For the Lord had put them between those that are wicked, and his good Angels. And the hearts of the hearts of the Kings of God and his power, for they had power given them so to do, so that the memory of Enoch washed away: and the spirits of error began to teach them Discipline, which from time to time unto this age, and unto this day, hath spread abroad into all parts of the world, and in the skill, and cunning of the wicked.

Hereby they speak with the Devils: not because they have power over the Devils, but because they are joined unto them in the league and Discipline of their own Doctrine.

For behold, as the knowledge of the mystical figures, and the use of their presence is the gift of God delivered to Enoch, and by Enoch his request to the faithful, and whereby they might have the true use of Gods creatures, & of the earth whereon they dwell: So hath the Devil delivered unto the wicked the signs, and tokens of his arms and hatred towards God: whereby they in using them, might consent with their fall: and so become partakers with them of their reward, which is eternal damnation.

These they call Characters: a lamentable thing. For by these, many Souls have perished.

Now hath it pleased God to deliver this Doctrine again out of darkness: and to fulfill his promise with thee, for the books of Enoch: To whom he sayeth as he said unto Enoch.

Let those that are worthy understand this, by thee, that
 a may be one witness of my promise toward thee.

Coltrane's pledges to Dean DeWitt through his messenger, the angel Ave, and through DeWitt's seer, Edward Kelley, that he will in a "great long revelation" to DeWitt "show me wisdom of Enon" by which may be had "the secret of the earth. The net and the land of wonders, the signs of wickedness, the secret of the secret" are the same things as were in the Book of Enon, and with "mystical words" and "every kind of magic" to "show me the secret of the secret" Ave has used nothing but a stewed mainly of demonic magic, or goety.

[illegible][illegible]

THE GATES AND THE KEYS

The important reminder is that Enkhaiyan map is solely confirmed with the main sumbuunge and command of angels and lesser spirits. When speaking about the remote Enkhaiyan locations known as "the Calls" or "bays," the angel Magsania tells Dee

These Calls touch all the parts of the World. The World may be dealt withall, with but parts; Therefore you may do anything. These Calls are the keys into the Gates and Cines of wisdom. Which Gates are not able to be opened but with visible apparition.

The gates to the cities of wisdom are forty-nine in number. However, one of the gates is too tiny to be opened with physical keys. Number fifty-nine. The cities of wisdom are surrounded by rivers, inhabited by a great hierarchy of angels with distinct functions on earth. These heavenly cities are represented by forty-nine extremely complex number charts squares that contain forty-nine rows and columns. One is taken together the angels enter to these squares is the drink of Enoch. One of the squares is reserved a place at the beginning of Merkabah mysticism. A great and final revelation is given by these forty-nine squares. No sage tells ever

You have 42 Tables: In those Tables are contained the mystical and holy voices of the Angels dignified; and in state disgrorited and drent in confusion, which pierce the Heaven, and looketh into the Cerner of the Earth, the very language and speech of Children and Innocents, such as magnifie the name of God, and are pure.

The forty-nine tables do not play a direct part in such an image. They serve as a "table ground" from which the words of the texts were drawn letter by letter, one letter during the scoring sessions. Kennedy would wait until the examiner or angel announced one letter, or another one, representing a then called out position on the table. Deaf who would then look up the letter in his copy of the table and write down the letter he found there. The keys were deciphered this way backwards and one letter at a time.

The occult energies of these tables are embodied collectively in a single letter name with four quadrants called the Great Table. It is a magical schematic diagram of the Enochian universe. Each quadrant on the Great Table is known as a Watchtower. The keys open the gates to the cities of the angels whose names are written in the watchtowers and in them forth along with their numerous servants. Taken together, the forty-eight keys of the Great Table of the four watchtowers form the heart of Enochian magic.

THE BOOK OF SILVERED LEAVES

There is a number book spoken about by the angels that is intimately connected with the book of magic squares. We are directed to construct it with blank pages in preparation to receive the writing of the angels. They will not be the book directly during the first ritual working. It was established contact with the Enochian hierarchies.

Mupsumd. Bind up together, 48 leaves: whose skin shall bear skin? Whose parchment shall be parchment? In length, how breadth?

Ave. do you require it to be parchment, or paper?

Mupsumd. I have said.

Ave. What shall I, then, do, after I have caused 48 leaves to be bound?

Mupsumd. The fourteenth day of your rest, even this Table-Cloth, and none other shall be spread for a Barker Whereunto, you shall invite the Angels of the Lord: In the midst of the Table lay down the book and go forth, make also the doors after you: That the heavens may justify your faith, and you may be comforted: For, man is not worthy to write that shall be written: neither shall there be found many worthy to open that book.

The Book of Spirits is a common feature of medieval angel magic. It contains the names, signs, and occasionally images of the spirits who are bound in service to the magician—usually after an involved and intense ritual working that achieves the ritual evocation of the spirits.

The spirits write the book themselves, sign it with their marks and sign a seal at the least swear of endurance to it. The entire spirits are not acquainted to the writing in the book. It is accomplished by possessing the magician without his or her awareness and using the body of the magician to write or sign the book of Spirits.

In this case, the angels refer to the gates and cities that may be opened by the keys and the entrance to it. The entire spirits are not acquainted to the writing in the book. It is accomplished by possessing the magician without his or her awareness and using the body of the magician to write or sign the book of Spirits. In this case, the angels refer to the gates and cities that may be opened by the keys and the entrance to it. The entire spirits are not acquainted to the writing in the book. It is accomplished by possessing the magician without his or her awareness and using the body of the magician to write or sign the book of Spirits. In this case, the angels refer to the gates and cities that may be opened by the keys and the entrance to it. The entire spirits are not acquainted to the writing in the book. It is accomplished by possessing the magician without his or her awareness and using the body of the magician to write or sign the book of Spirits.

THE ENOCHIAN WORKING

The first ritual of the Enochian Working of Silvered Leaves was occur after an eighteen day period of a working during which an ongoing evocation composed by Dee and Kelley was spoken on each day. For the first four days of the working, he was instructed by Ave to address his evocation only to the names of God for the

following fourteen days Dee should evoke the hierarchies of angels by the specific names of God that rule each.

Four days must you only call upon those names of God, or so the God of Hosts, in those names:

And 14 days after you shall (in this, or some convenient place) Call the Angels by Petition, and by the name of God unto the which they are obedient.

The 15 day you shall Cloath your selves, in vestures made of linnen, white, and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many dayes.

The Creatures that Ave refers to would seem to be the angels of the Thirty Aethers or Airts, who are represented by the thirty keys. These keys are really a single set of keys, not a set of ten and a set of twenty. The Aethers called Aethers draw the names of the Aethers change in the last thirty Keys—they are otherwise the same. In this sense, a set of twenty keys is known as the key of the Aethers, and forces of the Aethers are used as spirits of the regions or Kingdoms of the world. These keys, upon a spirit, is that Dee most wanted to control.

As to the other of the book used during this working, Ave says: "You must never use the Garment after, but to receive only neither the book. Kelley does not state the name of the book, but the book made then. It is the book to be used after. Dee or Kelley says Kelley: "It is made for to be used that day only."

There is some ambiguity here about which book is being discussed. Kelley means the book of names and invocations that he and Dee are ordered to create themselves. About this workbook, which I will call Dee's Book of Spirits, Ave tells Dee: "The Book consisteth [1] of Invocation of the names of God, and [2] of the

Angels, by the names of God. Their offices are manifest." This would seem to have a function throughout the eighteen days of the working, and perhaps hereafter Dee actually created the model for this Book of Spirits, evoking the names of God and the angels. It forms Dee's manuscript *Liber Scientiae Auxilii et Victoriae Terrae*, which still exists and is kept in the British Library.

The angel Ave probably means the book of blank silvered leaves that can be supernaturally inscribed by his Mother. This Book of Silver would be used only on the single day the angels pledged themselves to her. The silvered leaves suggest the Moon. Most of the angels were godless, and not even the Moon is found in the Monday day of the Moon, which is to be the Enochian sabbath.

ENOCHIAN MAGIC FORBIDDEN TO DEE AND KELLEY

There is no evidence that Dee and Kelley ever conducted this working to initiate the power of the Enochian angels without working or permission to do so from the angels, but that permission was never granted.

Maposma. You called for wisdom, God hath opened unto you, his Judgement, He hath delivered unto you the keys, that you may enter, But be humble. Enter not of presumption, but of permission. Go not in rashly. But be brought in willingly. For, many have ascended, but few have entered. By Sunday you shall have all things that are necessary to be taught: then, as occasion serveth, you may practice at all times. But you being called by God, and to a good purpose.

Dee: How shall we understand this Calling by God?
 Mopsma: God stoppeth my mouth, I will answer thee
 [pause]

It is evident to me from a close study of the Enochian records that the angels intended Dee to have the eyes of an Enochian magic; he never intended to permit him a delusion as if Dee and Kelley served as human instruments through which the angels were able to transmit Enochian magic. He has always been faithful to Dee and Kelley. It is my two is higher than the one to come. The angels say to Dee and Kelley: they will continue to prosper and be secure as long as they remain together. He has seen two patterns of magic which I shall let him see and look after the doing of him. He shall be your servant and the body of this work. He has been granted the right to see and speak solely to the angels and to be a vessel for Enochian magic.

Shall a dark seller brag or howl of her beauty? because
 at noon she is brought down by a sun brought
 into or shining into her.

No more canst thou, (E.K.), for the ripeness of thy work
 is brought down by a sun brought into or shining into her.

But if we depart, thou shalt become a dark seller, and
 thou shalt think too well of thy self in vain."

In his vision, the angels met speaking in the voice of
 God. Kelley was made the great secret. Such an
 experience was a great thing of nature. But
 he was a dark seller and spiritual knowledge shall
 be seen of from her in this world. Kelley is regarded
 by the angels as a psychic telephone. They may reach the conscious mind of
 Dee. The angels are very tolerant of his aspirations and

verbal abuse. They know that Kelley desires him and
 considers them to be deceivers.

The angels respect Dee for his great piety and wis-
 dom. Even he will not be permitted to do so. He had
 understanding of Enochian magic. The angel Gabriel
 tells us and makes a reference to the words
 of Dee and Kelley remaining together as one
 organism even to the point of sharing their ways in
 common, a future event foreshadowed here).

"Thou shalt never know the mysteries of all things that
 have been spoken. If you love together, and dwell together,
 and in one God, Then the self-same God will be merciful
 unto you. Which bless you, comfort you, and strengthen
 you unto the end."

Dee and Kelley were two halves of a human
 machine for receiving and recording the messages of
 the angels. Kelley had the ability to
 perceive the angels and their teachings. Dee had the
 ability to understand and to write them accu-
 rately and to transmit them to the world. Kelley
 was the receptive and Dee was the expressive. Kelley
 was the eyes and Dee was the hands. Kelley was the
 catalyst to the other.

CHAPTER TWO

John Dee and Edward Kelley

AN UNLIKELY PARTNERSHIP

To understand the origins of English magic, it is necessary to know something about the strange men who began it. It was not germinated. There has never been a more unlikely partnership in the history of England than John Dee and Edward Kelley. They were as different as day and night. Yet they shared an irresistible attraction for the occult wisdom of the angels.

Dee sought the teaching as an answer to the question which he could serve his nation and revolutionize human knowledge. Kelley sought to achieve the secret of occult power, a transformation that would give him personal wealth and power. Each had needed the other to make his dream a reality. Although they parted, they agreed they remained for good friends, and for many years after, genuine friends.

"MY UBIQUITOUS EYES"

John Dee (1527-1608) was the older of the two men by twenty-eight years. He was a heretic, Row and Dee a brilliant and educated, poor nobleman of West Essex. He worked as a Gentleman Servant in the household of King Henry VIII.

This life consisted of supervising the royal kitchens and serving the king and his wife. The young Dee was brought up to be proud of his remote Welsh connection with the ancient Welsh kings.

Early in life Dee showed a precocious talent for mathematics. At age twelve he became a student at St. John's College, the university at Cambridge. He excelled at school and finished with a mathematical writing. He then spent 1441-1442 at the University of Oxford, studying those sciences that were then called liberal arts. He was a diligent student, and every day he would study for an hour or so, and then he would go to bed. He was a very diligent student, and every day he would study for an hour or so, and then he would go to bed. He was a very diligent student, and every day he would study for an hour or so, and then he would go to bed.

In 1546 he graduated Bachelor of Arts from St. John's College. He then spent the next year at the University of Oxford, where he was a student of the University of Oxford. He then spent the next year at the University of Oxford, where he was a student of the University of Oxford. He then spent the next year at the University of Oxford, where he was a student of the University of Oxford.

While at St. John's College, he was a student of the University of Oxford. He then spent the next year at the University of Oxford, where he was a student of the University of Oxford. He then spent the next year at the University of Oxford, where he was a student of the University of Oxford. He then spent the next year at the University of Oxford, where he was a student of the University of Oxford.

When Elizabeth came to the throne in 1559, it was she who was supposed to use the date for her coronation.

Dee was later summoned to investigate a waxen witch doll in the image of the Queen found in Lincoln's Inn Fields with a great many other things. He was brought out her life. Elizabeth maintained the highest respect and affection for him, and he was able to obtain many desirable political appointments or lavish gifts.

In part, the Queen's favor was repayment for Dee's loyalty to her during her husband's absence. During Mary's reign, he once showed Elizabeth a horoscope he had cast for Queen Mary and her father. He was with Elizabeth's court. This undoubtedly caused him to be denounced as a sorcerer by one of Mary's spies and arrested. He was held in prison and was accused of treason. He was later released from prison by Mary's order.

But there was no reconciliation in Elizabeth's attitude toward Dee, who was now a man of great reputation. He was a man of great reputation, and he was a man of great reputation. He was a man of great reputation, and he was a man of great reputation. He was a man of great reputation, and he was a man of great reputation.

Precisely what Elizabeth's true relationship with Dee may have been is not known for certain, but there is evidence that he acted as an espionage agent for the Queen during his Continental travels. Elizabeth ordered Dee as "My Noble Intelligencer" and "my Ubiquitous Eyes." It is only coincidence, but a very curious one, that Dee signed his letters to the Queen with the symbol 007.

Dee also instructed the Queen in arcane matters. Besides her interest in astrology and astronomy, he gave her "two lessons . . . the mysteries of the 1564 work *The Monarch of the Mount* at her own request. After revealing the secrets of the *Monarch* to Elizabeth, Dee recounts her reaction: "whereupon her Maestie had a little pause . . . he came with me, and then in most courteous and princely wise did comfort and encourage me to write my phantasies in a mathematical way."

Dee added that he had applied himself to personal and . . . and princely erected protective barriers for her against . . . attacks. Elizabeth thought so highly of the devotion and reputation of against those her court who excused him for his absence from England that she had ordered Dee that he should feel free to . . . with any big experiments he chose. . . that there would be no danger of prosecution during her reign.

Dee was a religious excelsior, so in a political vision of the Elizabethan Age. He encouraged the quest for a North West Passage and scientific, geographical, and nautical discoveries. He was an English explorer as Drake and Raleigh promoted the concepts of a strong English navy, increased the influence of Spain, and foresaw a global struggle between British Empire. He delved deeply into geographical history of the Tudor to prove that Elizabethan England was on the New World. He proposed the plan for the English colonization. When Elizabeth made it to the New World, he proposed what had made Mary II. . . a national glory. Dee proceeded to a mass list of . . . At one stage, . . . he became the apex of . . . scientific and . . . physical books and . . . in England. The biographer John Aubrey called Dee "one of the ornaments of his age."

THE FIRST FOR THE RE. POWELL

Edward Kelley (1555-1597) was born at Worcester the same year that John Dee faced charges of treason in the . . . of the Star Chamber. We know this because Dee cast Kelley's horoscope. The events of Kelley's life are He is said to have served as an apothecary's apprentice, perhaps under his own father. His true family name may have been Talbot, and he may have attended Oxford University . . . around the age of seventeen before leaving "under a cloud."

The rumors surrounding his early life are unsavory. He is reported to have been He also supposed though there is no real evidence to support this story. . . . two separate incidents were involved.

However, he is most notorious for having, in the company of his friend Paul Waring, dug up the corpse of a pauper buried in the graveyard of Watlington Dale Church in the county of Oxford and invoked the spirit of a dead man to acquire . . . of a young nobleman. There is reason to believe this necromancy actually took place, particularly since Kelley later admitted to Dee a knowledge of goetic magic.

It may have been the unfavorable notoriety surrounding this desecration that forced Kelley to abandon his profession as legal scribe and set out on an extended the story goes, Kelley and an alchemical manuscript titled the *Book of St. . . .*

these powers from both robbers who stole them from the crypt of a Catholic bishop. When properly used, the white powder turned base metal into silver and the red powder turned base metal into gold.

There is another version of the story that asserts that Kelley and Dee were together in Claxtonbury and that this was the site where Kelley discovered the powers and the book. This and the other derives from Elias Ashmole, who wrote:

"It is generally reported that Doctor Dee, and Sir Edward Kelley were together in Claxtonbury, where they found a quantity of the Eluor in some part of the Ruines of Claxtonbury. Another who was an excellent Rhetorician, being one upon 272330, that they lost much in making Protection by way of the Eluor, before they found the true height of the Medicine."

The mix of the two here confused with the red powder is mentioned. The meaning of Ashmole is that one sort of the powder could be used to make 144 parts of base metal into pure gold. About this time, the reason of Kelley and Kelley to Claxtonbury, and the fact that Smith continued to "Angels" version of his discovery is that Dee and Kelley together found the power at Claxtonbury. Thus we may dismiss."

It is noted in both versions of the story. The only certainty is that when Kelley arrived at the house of John Dee at Mortlake, he had in his possession both an Enochian manuscript that he referred to as the *Book of Enoch* and a small quantity of what he sincerely believed was the red powder of protection.

Achery was Kelley's lifelong passion. He probably became interested in the subject as a young child while watching his father mix medicinal remedies with mortar and pestle. There is a direct connection between the

desire to manufacture a formula good and the same of cunning, which involved counterfeiting silver or gold coins with adulterated metals. Kelley was drawn to John Dee for one purpose only—to learn how to decipher the meaning of his book of *Enochian* and manufacture more of the miraculous red powder.

THE COMING OF THE ANGELS

As can be seen from these narrations, Dee and Kelley had almost nothing in common. Dee was a scholar, a nationalist, a visionary, an agent of the Queen, and a man noted for his extraordinary goodness and piety. Kelley was a commoner, a forger, a coiner, and a necromancer. His world was the murky realm of spirit, the abode of dreams and trickery. He acknowledged loyalty to no one but himself.

Yet Kelley was not at root evil. He was more of a naive dreamer who longed to unearth arcane secrets for his own betterment. He was drawn like a man entranced by the alien spell of magic. This just to unlock the hidden secrets of the spirit world he shared with Dee. Kelley sought them for his own personal gain, while Dee sought them for the benefit of his Queen and his country, but both hunted the same prize. Neither could know at that first meeting that their destinies had already been shaped by the Enochian angels, and were inexorably entwined.

Kelley arrived at Mortlake on March 8, 1582. He was introduced to Dee by a mutual friend named Jerkison. Kelley called himself Edward Talbot, and this may well have been his real name. Dee's fame, and that of his personal life, had by then spread throughout Europe. Scholars frequently traveled to Mortlake from

attempts to consult with him or study his books. Their relations might have ended there in a few days or weeks, but Dee possessed a talent that Dee sorely needed in the pursuit of second sight.

One Mr. Edward Talbot came to my house, and he being willing and desirous to see or shew some thing in spirituall practice, would have had me to have done some thing therein. And I truly excused my self therein, as not in habit, vulgarly accounted Magick, neither studied, or exercised. But confessed my self long time to have byn desirous to have help in my philosophical studies through the Company and information of the blessed Angels of God.

It was great joy to me with the spirit world. Precisely one year before Kelley's arrival he had been troubled by a strong knocking in his bedroom. His visitation of the spirit world, as he recorded in his personal diary:

March 15th 1581: it was the 8 day being Wednesday before Easter. At the strange noise in my chamber of knocking, and the voyce, ten times repeated, somewhat like the shrill of an owle, but more longly drawn, and more softly as it were in my chamber."

This was not an isolated incident. Elsewhere in the same year Dee records "Aug. 3rd, all the night very strange knocking. I lay up in my chamber Aug. 11th and this night likewise

Dee was convinced that these spirit noises were an attempt to communicate with him. He began to scribble into a crystal globe, and had some limited success. On May 25, 1581, he wrote "I saw a light in my chamber and I saw." He was a cautious man, even in the light of his own talent, and in the pages of his private diary—"chrysaldo" is written in Greek. Unfortunately

Dee was a terrible seer. He acknowledged this himself on a number of occasions.

HIM THAT IS ASSIGNED THE STONE

Almost immediately after these spirit rappings started, Dee began to employ a man of the House of Commons named Barnabas Saul as his private scribe. Saul is said to have been a "licensed preacher" who professed abilities as a spiritual medium. On October 8, 1581, Dee records "I had newses of the chests of books found by Owndle in Northampton-shyre, Mr. Barnabas Sawle told me of them, but I found no truth in it," and directly after "Oct. 9th, Barnabas Saul, lying in the ... hall was strangely troubled by a spirituall creature about midnight.

What Charlotte Felt Smith calls the "first real contact" between Dee and Saul occurred December 21, 1581. Its content is almost chilling for the way it fore shadows the coming union between Dee and Kelley.

The scribe was bidden to look into the "great crystalline globe," and a message was transmitted by the angel Annael through the precipient to the effect that many things should be declared to Dee, not by the present worker, "but by him that is assigned to the stone."

In February of 1582, an attempt was made to indict Saul on some unknown charge at Westminster Hall. In fact, it seems probable his charge was something very serious, since on March 6 Saul tells Dee that he "never heard or saw any spirit or creature and much more." Saul was under a watchful eye on the part of the king, but would continue with his writing. On the whole, the task of scribing for Dee was not a particularly onerous one. Saul took Kelley, and it may well be that Enochian magic

they both said, thus wouldst go mad shortly: Whatsoever they can do against thee, assure thy self of. They will shortly lay a wait for thee: but eschew them.

Dee: Lord have mercy upon me: what wait, (I beseech you) and by whom?

Madim: They have determined to search thy house: But they stay until the Duke (Leski) be gone.

Dee: What would they search it for?

Madim: They hate the Duke (both) unto the death.

Dee: Lord, what is thy counsel to prevent all?

Madim: The speech is general: the wicked shall not prevail.

Dee: But will they enter to search my house, or not?

Madim: Immediately after the Duke has going they will.

Dee: To what intent? What do they hope to find?

Madim: They suspect the Duke is inwardly a Traitor.

Dee: They can by no means charge me, so not for so much as of a Traitorous thought.

Madim: Though thy thoughts be good, they cannot comprehend the doings of the wicked: In summe, they hate thee. Trust them not.

Dee: I pray you make more plain your counsel.

Madim: My counsel is plain enough.

Dee: When, I pray you, is the Duke likely to go away?

Madim: In the middle of August.

Dee: If in the middle of August he will go, and then our practices be yet in hand, what shall be done with such our ~~business~~ ^{business} is prepared: and standing: the Chamber of practice.

Madim: Thou hast no fault. His going standeth upon the ~~several~~ ^{several} purpose of ~~his~~ ^{his} he is not ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~business~~ ^{business} ~~and~~ ^{and} intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him service.

Neither Dee nor Kelley had any wish to leave England, but they were manipulated, in doing so, by the carrot and stick of the angels. They thought they would be serving God and would gain worldly benefit if they accompanied Leski, but Leski Dee would be arrested, or

treason if he remained at Mortlake. The threat to Dee was completely false, but he believed it. Through it, as he he suffered from a persecution ~~mania~~ ^{mania}. He was always ready to believe that men in high places, ~~despite~~ ^{despite} against him, Kelley's fortunes were bound up with Dee, his employer, he hoped to use Dee to help him through the revelations of the angels to discover the making of the red powder. Since Dee was determined to leave England, Kelley felt compelled to go with him.

The angels have little to say about how Dee is to find the money to ~~use~~ ^{use} up his house and ~~move~~ ^{move} in with children and servants ~~and~~ ^{and} although he asks them with a tone that borders on desperation:

Dee: He ~~is~~ ^{is} ~~not~~ ^{not} said that ~~is~~ ^{is} ~~the~~ ^{the} ~~only~~ ^{only} ~~way~~ ^{way} ~~to~~ ^{to} ~~get~~ ^{get} ~~up~~ ^{up} ~~our~~ ^{our} ~~Country~~ ^{Country} ~~troubles~~ ^{troubles} ~~we~~ ^{we} ~~should~~ ^{should} ~~be~~ ^{be} ~~packing~~ ^{packing} ~~hence~~ ^{hence} ~~into~~ ^{into} ~~his~~ ^{his} ~~(Leski's)~~ ^(Leski's) ~~Country~~ ^{Country}. What token shall we have of that time approaching, or at hand?

Madim: Your watchword is told you before. When it is said unto you, *Venite*. &

Dee: But (I beseech you) to be ready against that watchword, hearing what is to be done, as concerning our wives and children into his Country.

Madim: Miraculous is thy care (O God) ~~in~~ ⁱⁿ ~~that~~ ^{that} ~~these~~ ^{these} ~~that~~ ^{that} ~~are~~ ^{are} ~~thy~~ ^{thy} ~~chosen~~ ^{chosen}, and wonderful are the ways that thou hast prepared for them.

KELLEY BETAKES HIMSELF TO THE WORLD

Kelley had already experienced the manipulations of the angels in his private life. When he first met Dee, he was ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~it~~ ^{it}. On April 29, 1582, the angel Michael commanded him to betake himself "to the world." Explaining this curious commandment to Dee, Kelley says, "It hath ~~been~~ ^{been} ~~that~~ ^{that} ~~many~~ ^{many} ~~which~~ ^{which} ~~bring~~ ^{bring} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~world~~ ^{world} ~~and~~ ^{and} ~~have~~ ^{have} ~~no~~ ^{no} ~~natural~~ ^{natural} inclination, neither with a safe conscience may I do it

When the angels ordered Doe and Ketley to go from Prague to Cracow to meet with the Polish King, Stephen Bathori, Doe hesitated until after he received letters from Laske inviting him to Cracow. The angels were furious that Doe should doubt their command, and cursed him.

When the Lord had thus go, if thou had'st so done, and had'st not taken thine own time, more had been given unto him. Ask, and more had been added unto thee.

But now letters came, that have passed through the hands of Sodomites and Murderers, through whose hands they are accused, you rejoice, you receive comfort, you determine to go.

But if you had left those letters behind you, had come when I bid you go. Then had my Name been untouched.

Therefore is the Lord angry, and forgetteth not this offense
for he that dwelleth with me, dwelleth not as with a man,
or I have nothing in me tied to time, much lesse hath he
in mine eye.

The angels then cursed Dee and his children for five years and his wife's illness in obeying their command. He repented and begged that he might be forgiven. I am heartily sorry I know not with terms his great sin. Give my little heart O my dear son. Apparently the prayer worked. Dee was pleased. The angels lifted the curse.

After this we (Jee and Kadey) sat and considered, and perceived, and confessed the greatness of our offence, how ^t concerned much the Honour and Glory of God, if we had gone without receiving the advertisement of those letters. So finally they wear (the Polish nobles) and the King Stephen have perceived that we had the direction of God, and of his good Angels, and not to have depended upon mans letters, or persuasions. "

"USE THEM IN COMMON"

The simplest and most interesting example of the author's exercise with the two human angels over Dee is Kelley's the famous wax-sapping affair. In the spring of 1848 Kelley grew increasingly weary of his story into the stone. He wanted to turn all his efforts to alchemy and advise Dee to employ his chestnut-wood armor as fuel for his "hell-hearth," if he had threat in his love for Betsy and a "strong" of his and that is, it was enough to Dee return to test the seven-year-old Arthur as a worker.

The boy proved completely unfit for the job. Newington Kelley told results as correct and Kelley allowed himself to be persuaded. He confessed the real reason for his just dismissal of the negro was that he had entered him in a room for that he had been shot. He said he was in a position. They told him that if he refused this command it was false to cease all communications with them.

When he and Mr. Lee appeared in court on August 1, 1965, they were joined after a short delay by Mrs. Lee, who was charged

Mauzu openeth all her apparel and her self all naked,
and sheweth her shame also.

L.K. He do thee, Devil word hence with, with all-urns, & Madred, in the name of God, why fide you with mee-
Dee. Because your yesterdays doings, and words are
re-acted, to sin, and unmeet for any godly creature to use
Madred. What is sin.

(~~10~~ To break the Commandment of Love)

Mediant: Set that down, so if the self same God give you a new Commandment taking away the former form of sin which be limited by the Law. What remaineth then?

At first Dee would not believe that the command intended in a carnal sense. Kelley knew better.

homosexual union to bind the two sexes together, spinning a new web with the threads of sex, the angels chose the next best option and used two wives as surrogates. Each wife represents her husband. In Christianity, husband and wife are one flesh. By lying with Jane Dee, Kelley was uniting with an extension of Dee himself. Similarly, by taking John Dee as his host, Dee united in a symbolic manner with Kelley.

There is a great deal of Gnostic imagery in the Enochian communications and keys. At one time the term Watchtowers is used to describe sexual energy relating about a union with the divine in order to achieve a higher and more aware consciousness and a higher world mind. This concept of a process of spiritual awakening is common around the world. It is employed in esoteric traditions throughout the world, and is a central focus in India, China, and Tibet. It also finds frequent use in the occult and magical systems of the Western world, such as the Hermetic Temple of Isis, which is closely associated with the teachings of Aleister Crowley.

It is frustrating that the Enochian diaries break off so soon after the exchange of the wives. Suitably empowered with sex, Kelley had the advantage of the knowledge of several sessions, probably including many profound keys. He was also taught how to actually employ the Watchtowers and Keys of Enochian magic so that he could use them. We were delivered in the weeks and months following the initial sessions. Perhaps this suggests that Kelley learned the magic formulae of the red powder. If so, the transcription of those conversations has never been discovered. If there was any such record, it appears to have been lost forever.

CHAPTER FOUR

Enochian Magic and the Apocalypse

THE PURPOSE OF THE ANGELS

Why did the angels deliver Enochian magic to John Dee? It seems this question is never asked by those who study Dee and his angelic transcripts. Scholars tend to dismiss the teachings of the angels as either being serious deceptions by Kelley, or airy fantasies called forth by the power of his own subconscious mind during his sessions. Modern Enochian magicians, when they consider the matter at all, seem content to accept the explanation that the angels were sent to him by the power of the patriarch Enoch's wish that the wisdom of the angels be taught to the human race.

Knowing why the magic was given to Dee is central to understanding its real purpose. Dee believed the magic was a reward for his service to the angels in conveying their message to the rulers of Europe. He saw himself as their prophet, and though that at some time he hoped that the angels would give him permission to perform the initial eighteen-day ritual of evocation, he would allow him to use the spirits of the Watchtowers for his own personal ends.

A COVENANT UNFULFILLED

In essence, Dee regarded his dealings with the angels as a legal contract. Enochian magic was payment for services rendered. This is a familiar pattern in medieval magic. The witch's pact with the Devil (if it ever truly existed) involved acts of evil performed in exchange for occult powers. The black pact between ceremonial magicians and the Devil is essentially the same as the witch's pact, save that the magician usually got the power first and pledged to turn over his soul to the Devil after the pact had secured him what he sought. The spiritist in the pact,

The Book of Spirits mentioned in Chapter One is another book which was written by the spirits. By opening the book the spirits speak by the mouth of the man writing the book. This book is separate from the black pact. A magician, if he or she was spiritual enough, could gain the spirit's obedience of spirits merely by calling upon the authority of God without having to pay services or sacrifices in return. This is how John Dee understood his black book of forty-eight silvered leaves.

Dee viewed his arrangement with the Enochian angels as similar to the Covenant between the ancient Hebrews and Jehovah. Indeed, he may have seen himself as a latter day Moses. God, through his messengers, spoke to Dee and Dee carried these divine teachings and commandments to the angels and men as a messenger. He regarded the cross marking of the walls as a test of his faith, similar to the test of Abraham's faith when God commanded Abraham to sacrifice his first born son Isaac (Genesis 22:2). He specifically calls

the letter to God signed by himself, Kelley, and their wives in which they agree to exchange bed partners, a "covenant," and mentions in it their "Abraham-like faith and obedience unto thee our God."

There is no mention made in the Covenant of specific payment by God for the obedience of Dee, Kelley, or their wives, but previously the spirit Madimi sets the form of compensation:

Behold, if you resist not God, but shut out Satan through unity amongst you) thus it is said unto you. Assemble your selves together every seventh day, that your eyes may be opened, and that you may understand by them that shall teach you, what the secrets of the holy books delivered you are. That you may become full of understanding, and in knowledge above common. . . .

Every seventh day is Monday the Sabbath or holy of the Enochian angels.

INSTRUMENTS OF THRASHING*

It seems implausible that the angels, who throughout the revelations show concern only for their own purposes,

I convey with great difficulty over a period of years the system of Enochian magic to you for the benefit of Dee and Kelley. When Dee and Kelley request aid from angels on personal matters, the angels either put them off with vague promises or tell them outright that their concerns do not interest them. With the possible exception of Madimi, who came most often in the form of a maggot and formed a close personal relationship with Dee, the angels show no affection for the men. The Enochian angels manipulated Dee and Kelley unwitting instruments to achieve their own higher purposes. The angels planted the system of Enochian

magic and gnomes and fairies and angels and such. These had nothing whatever to do with the wishes of either Dee or Kelley. Indeed, we have nothing to do with the devices or methods of any man, who is extremely naive or any modern English magician to believe that Enochian magic was delivered to the earth for his or her personal benefit.

The angels intend that Enochian magic be used to aid in the process of regeneration for the new age. This is a process that is already taking place with the new aeon that is about to dawn—a transformation like that described in the Book of Revelation in many verses through the apostle's words. The angels are with you, and they are in the process of expressing their love and grace to you. Speaking with the angels is a very important part of the daily life of the Enochian magicians. It is a process

I have chosen you, to enter into my barn: And have commanded you to open the Corn, that the scattered may appear, and that which remaineth in the sheaf may stand: And have entered into the first, and so into the seventh: And have delivered unto you the Testimony of my spirit to come.

For my Barn hath been long without Threshers: And I have kept my Slaves for a long time hid in unknown places: Which Slave is the Doctrine that I deliver unto you: Which is the Instrument of thrashing, wherewith you shall beat the sheafs, that the Corn which is scattered, and the rest may be all one.

But a word in the mean season!

And be Master of the Barn, owner of the Corn, and deliverer of my Slave! It shall be mine! [And unto you, there is nothing, for you are hireling, whose reward is in heaven.]

Then see, that you neither thrash, nor unbind, until I bid you, let it be sufficient unto you, that you know my house, that you know the nations I will put you in. That I favour you

no much as to entertain you the labourers within my Barn
by within it I shew'd none without my consent'

• BLINDNESS OF JOHN DEE

firmly believed that the angels intended to honor him as their prophet and spokesman to the princes and rulers of the world. He seems never to have asked why the angels chose to bestow upon him the occult system of Enochian magic, but simply regarded it as a reward for his lifelong piety. He considered himself as chosen by God and did not question the choice. Kelley, on the other hand, always suspected the angels were deceiving and using them. He felt they were demons in disguise.

It is difficult to understand how Dee could have been ignorant of the implications of Enochian magic, reason the angels chose Dee as the human instrument to reveal the new wisdom as a select few possess the knowledge of ciphers and his skill in the magical magic of the Kabbalah. Dee was one of the few of his age willing and able to receive such a transmission, and clever enough to make sense of it.

ING THE GATES

primary action of the magic is the opening of the of the four Watchtowers that stand at the corners the world. Each Watchtower has twelve gates, which to twelve angelic "cities" or dimensions of reality gates of the Watchtowers are opened by means of forty-eight Keys or Calls (the angels use both). They may be termed Calls because they evoke angelic hierarchies from the cities, through the gates

of the watch-towers at the top of the tower. The water of the hierarchy and the on the square of the watch-towers at the top of the tower have been the towers recorded by the tower. The tower is the tower. *Autur et Victoriae Terris.*

Dee was aware of the angelic teaching that the disobedience of Adam was responsible for the loss of Eden upon Earth. He also recognized by readings as a godless. The Wars were as the of the moment time began, which was when Adam was expelled from the tree. "But I am not alone in this world when Adam was expelled, the angels and the world from the kingdom of Angels keepers. Which the angels know that the were heavers and the earth. We are the angels great and the war were even to the age. As the first of the angels the first the first was the first of Overseers and Watch-towers."

The universe of time, in which exists human con-

upon the faces of the U.S. highways to struggle for eternal with the empire to do the affairs of our world not only he with angels will show and and "justice" judgment and his transformation know us he upon a verse of the nation angels who smile with the daughters of men and who will act as

instruments of punishment. It is in this sense that
 suchian magic is the "instrument of thrashing." Else-
 where the angel Maphsona is seen. You called it was-
 thy God hath opened unto you his kingdom. He has
 delivered unto you the keys, that you may enter. "A
 gate, once opened, permits travel in either direction

THE DOCTRINE OF THE ANGELS

the language of the Keys and the conversation of angels are filled with apocalyptic imagery. The seem to introduce it in an almost random way. Dee is asking about the health of distant friends trying to get money to travel, or when Kelley is trying to wheedle from them the secret of the red. However, this description of the manner in the goddess Earth will be punished and tortured because she harbors sinful humankind is the doctrine of the angels, as Mappamia tells Dee

The heavens are called righteous, because of their obedience. The earth accused, because of her forwardness. Those therefore, that seek heavenly things, ought to be obedient. In with their forwardness, they be rewarded in the end, burnt to ashes with fire, as the Earth shall be.

preaching in the crowned heads of Poland and
ia. The forwardness, or impudence, of the god-
Earth lies in her providing sustenance and shelter
incarnated human souls. The goddess Earth offers
of her own body to human souls, and from these
they form their bodies of flesh. At the same time
become one flesh with the goddess, and thus her
The stated necessity to punish her, and erring

human so far as the assistance of the Enochian angels offer for the coming apocalypse.

Dee understood the apocalypse in the traditional Christian sense. This is not exactly the same as the way the Enochian angels understand it. Dee thought the apocalypse was a series of physical disasters brought about by the angelic agents of war at the will of God and a human aid. He wrote a simple prayer from the Enochian cosmology for the apocalypse which would be the opening of the gates of the Watchtowers. He thought these gates are only opened by the angels. From the Enochian cosmology, it is believed that the angels can be asked to open the gates.

NEGOTIATION WITH THE WILL OF MAN

We know that the angels are not the gods. They are not gods but are spirits from God. The use of the word "god" is not appropriate. This is not within the power of angels, as Ave tells Dee.

Dee: As for the form of our Petition or Invocation of the good Angels, what sort should it be of?

Ave: A short and brief speech.

Dee: We beseech you to give us an example: we would have a conference: it should be of more effect.

Ave: I may not do so.

Kelley: And why?

Ave: Invocation proceedeth of the good will of man, and of the heat and fervency of the spirit. And therefore is prayer of such effect with God.

Dee: We beseech you: shall we use our form to all?

Ave: Every one after a divers form.

Dee: If the monde do disagree or prompt a divers form, we mean.

Ave: I know not: for I dwell not in the soul of man.

Evocation (calling out) and invocation (calling in) are functions of human free will. Spiritual beings must be invoked into our reality by human beings. We must open the gates and admit the servants of Coronzon (the Enochian name for Lucifer) ourselves. Evocation and invocation are not a part of the business of angels, but of humans.

The angels can read the human mind. They use the Keys and the Watchtowers as it suits their purposes. They made it clear to Dee that he was not to work the ritual evocation of the Keys without their express permission, which was never granted in Dee's lifetime. To be doubly sure, withheld details of the working. Although they refused to reveal these details after the fall of the Watchtowers, there is no evidence that they kept their word. If they did, the manuscript appears to have been lost.

I HAVE NOTHING IN ME TIED TO TIME

A fundamental understanding of the apocalypse held by fundamentalist Christians is that it will be primarily a series of physical disasters provoked by physical agents. The signs of judgment will appear upon the surface of the earth in unpleasant physical bodies and sow material causes cause volcanic eruptions, earthquakes, and so on. This is a painfully materialistic understanding. The events of the apocalypse are spiritual, and spirits have no bodies. They exist in the astral world and cannot directly affect the physical world.

after the washing and burning — so as we have said —
with the horns of the tripod, the achievement is the
fulfillment of the material realm.

ARMY AYPSE IS NOT PREORDAINED

What the Enochian angels intended the Keys to accomplish, and what the KEYS are actually doing for the user, are completely different. Spirits are not infallible. They often deceive both themselves and others. They even deceive themselves. So if you feel something is wrong, it is wrong. If something is right, it is right. You can see this in the Enochian Keys. If I don't use them very often, I can't see what is such a thing as an apocalypse.

[illegible]

I think that the only way to see the world as it is, and not as we want it to be, is to go to the places where the world is. I think that the only way to see the world as it is, and not as we want it to be, is to go to the places where the world is. I think that the only way to see the world as it is, and not as we want it to be, is to go to the places where the world is.

to reconstruct its outline. Instead, modern magicians stand at the edges of Hermetic magic, using various aspects of it to their ritual and esoteric ends, and developing it as a magical potential for a magical

It may be that Enochian magic was deliberately designed by its originator to be an effective system of personal magic in order to insure its survival and continuous use by human beings. What better way to guarantee that the system would be understood and applied in a practical way than to be designed as a "medicine" that one has to use to keep some disease "magical" from taking hold of him, thus performing the function we would expect a medicine to do and a Enochian magic has never been applied to the system for its own private ends, and will go on doing so.

CHAPTER FIVE

The History of Enochian Magic

ROBERT COTTON BUYS A LIBRARY

At Dee's death in 1608, his library was sold to the antiquarian Sir Robert Bruce Cotton (1570–1631). Cotton also recovered at least some of Dee's magical apparatus, including his scrying table, one of his crystals, and the wand he used to report on the crystal and the top of the table. Some of these objects afterwards made their way into the British Museum collection via the Cottonian library. The stone was acquired by the British Museum a later year. The table was extant in Henry Cotton's collection. The brass engraving of its top, pictured at the beginning of *A True and Faithful Relation*, was copied from the original design. This table has since disappeared.

The history of the transcript of the angelic conversations is curious, since it reveals an almost supernatural survival of some of the manuscripts. Those acquired by Cotton (part of Dee's *Liber Mysteriorum*) make up the content of Casaubon's *A True and Faithful Relation*. Charlotte Fell Smith called these "the last thirteen books" of the transcript. They cover the period from May 28, 1583, to April 2, 1587, with increasingly large gaps of time toward the end of the record. They resume again briefly, to the year 1607 from March 20 to

September 7. During this latter period, Dee relied on the inferior scrying services of Bartholomew Hickman. The 607 transcripts contain nothing of value. The gap between the last scrying session with Kelley and the first recorded session with Hickman is called by Caseation "a vast chasma or hiatus."

About the books of the transcript that were published by Casaubon John Aubrey wrote: "Meric Lloyd says that John Dee's printed booke of Spirits is not above the third part of what was writt, which were in Sir Robert Cotton's library many whereof were much hurt by being burnt in the fire before he burnt the field to digge after it." About this burning of the manuscripts, Casaubon states "The book had been almost wholly burnt away long since I first saw it. Now it has nothing left but words and sentences yet full of sense such as the learned deep spirits would have written down upon him who was so transported by them that he could not write more than scraps of what he thought or felt. It seems now to have been written out, before it should be too late."

BORN IN THE EARTH?

The notion that Dee's magical books were buried in a field to prevent discovery is very romantic, but seems too far-fetched to be taken seriously. More likely, the book was "lost" as such, was he res. . . unless for age before Cotton acquired it. However, it is possible that Dee or his eldest son Arthur (1579-1651) took the extreme measure of interment to ensure that the angelic conversation remain secret. Arthur was upset about Casaubon's book, which was published eight years before he was born. He was a scholar and had nothing to do with the content of the book, since Arthur himself was

involved in both and alchemical experiments. He simply did not want the teachings of the angels known and did not wish his father's name associated with them.

Some of Dee's lost diaries and other papers passed at Arthur's death to a friend, Arthur's searcher, but recently for any instructions Dee might have left describing how to actually use Enochian magic. Deacon writes "Arthur spent much time in his later years trying to recover his father's missing manuscripts, which were supposed to be scattered as far afield as Prague, Rome, Brussels and Amsterdam." After Arthur's death, "the remaining notes and any manuscripts belonging to his father seem to have been dissipated among his numerous children ... and except for odd scraps of information here and there, to have been lost to posterity."

Table 1. *Continued*

the survival of Dee's transcript of the anglic conversationes that took place prior to May 28, 1583, is even more remarkable. Casaubon knew nothing about their existence. Thirteen years after the publication of *A True and Faithful Relation*, the earlier papers fell into the hands of the antiquarian Elias Ashmole. Ashmole was as well known around London as a buyer of old manuscripts, bartered them in exchange for a book from one of the wardens of the Tower of London who in turn had acquired them from his wife.

While courting her first husband, the wife of the wanderer had bought an old chest with a "very good lock and hinges of extraordinary neat work" from a shop. It had formerly belonged to the surgeon John Woodward, who probably bought it at Dee's estate sale in 1609. He kept the chest for twenty years without noticing

she heard a rattling noise. Her second husband found on the bottom and discovered "a large secret drawer stuffed full of papers, and a rosary of olive-wood beads with a cross, which had caused the rattle."

The papers in Dee's chest covered the conversations with the angels from December 22, 1581, down to the beginning of 1589, and his book, *Thyaeus*, started the transcripts of the *Angelic Language* and *Hebraeorum & Chaldaeorum* and *Latine Scientiae Auxiliis et Victoriae Terrastris*—a truly extraordinary treasure. Since some of it is written in Latin, and the rest in Dee's rather crabbed hand, the tower warden and his young son, who had the Latin volume, of course, was delighted.

EARLY ENOCHIAN SCHOLARS

Thanks to the good work of the old Ashmole and his disciples have survived in a preserved way. As stated in the introduction, the deeply religious Dr. Arthur Dee, a student of the Ashmole, writes about Ashmole: "I am sure it has affected the spirit of his disciples as well as of the other magicians Ashmole's magicians. Masonry connects with a way we have attempted to make his magical experiments." Like Arthur Dee before him, Ashmole was, in the end, inspired by the magicians' work concerning the application of the Keys to the Watchtowers.

From time to time other scholars with occult inclinations have attempted to unravel the transcripts. There is a fascinating section concerning the life of John Dee in British Library manuscript Harley 6482. It is part of a larger magical workbook (Harley 6481-6) ascribed to the seventeenth-century Hermetic magician

The great Rhind, who published Descartes' *La Géométrie* in 1651.

EMERSON'S MYSTIC IN THE CATHOLIC CHURCH

Since the mini-revival of Enochian magic that took place in the mid- to late seventeenth century, there does not appear to have been any serious attempt to understand and practice the teachings of the angels until the efforts of the Hermetic Order of the Golden Dawn. A secret magical organization founded to help practice of magical magic, the Golden Dawn was founded in London in 1887 by three Rosicrucians determined to revive the ritual and magical teachings of the Rosicrucians and create a true Rosicrucian society.

[illegible]

The Enochian magic of the Golden Dawn is almost completely concerned with the Great Table of the four Watchtowers and the forty-eight keys at 1488. W. W. Mathers was perceptive enough to realize that the Table of Jewish mysticism was a language of spirits whose names may be extracted from the Watchtowers by a specific set of rules—there is no mention of the spirits of the Thirty

in his *Confessions* he speaks of "hanging
the key to each Aethyr in the English
words thus exchanged for each Aethyr but
the Enochian version, only one word. So perhaps
he invoked the Aethyrs using the English version of
the Key.

sensing the presence of the angel of that
Aethyr, he gazed into a large topaz that was set in a
wooden cross. Whatever he saw in the stone,
he wrote down in a notebook. No other person
saw him and wrote his words down in a notebook.
As Dee had recorded the words of Kelley more than
centuries earlier. This record formed the work
known as *The Vision and the Voice*.

Crowley wrote in his autobiography: "We worked
day and night, invoking the Aethyrs one by one,
and the words came forth when the sound moved.
As a rule, we did one Aethyr every day." He does
not say how long he worked on each Aethyr, but
he says that he had had some experience with
the Golden Dawn, and that he had seen the first
Aethyr in the Golden Dawn. He says that the first
Aethyr was the Aethyr of the existence of the Spirit
in the human body, and that it was the first
Aethyr of the Golden Dawn. This is the Golden Dawn teaching.

Crowley wrote in his autobiography: "When
we had reached the Watchtower. He had the
reconciling of various interpretations of the Aethyrs
whether they are the Aethyrs of the spheres, the
beyond the bounds of the Watchtower, or angels
whose names are written on the Watchtower, or merely
names of the seven, golden, and regions of the surface
of the earth. This confusion is understandable since
nowhere does Dee write anything of the matter."

Crowley chose to consider the Aethyrs in the first, most
mystical sense. He describes the Aethyrs as being
posing a cube of infinite magnitude. This is above the
usual understanding.

THE GREAT BEAST UNLOCKS THE GATES

As I postulate earlier, Enochian magic was delivered
to the angels to act as the catalyst for the apocalypse. It
is interesting to note that the primary proponent of
this magic firmly considered himself to be the Great
Beast of Revelation. After leaving the Golden Dawn,
Crowley went on to create his own occult mythos. He
saw himself as the herald for the dawning Aeon of
Horus, which he believed began on April 8, 1904, with the
revelation of the *Book of the Law*, dictated to
him by his guardian angel, Aiwass.

Crowley's guardian angel cast Crowley into a role
similar to that forced upon John Dee by the Watchtower
angels. Crowley was both the sacred scribe and the
prophet of the god Ra Hoor Khui (Horus). His instruc-
tion was to record the sayings of the god and to spread
his message across the world via the *Book of the Law*.
Now ye shall know that the chosen priest & apostle of
the Aeon of Horus is the prince-priest the Beast and in his
woman called the Scarlet Woman, is all power given
and shall gather my children into their fold: they shall
bring the glory of the stars into the hearts of men.

The Aeon of Horus may be understood in a general
sense as similar to the astrological Age of Aquarius. Many
ancient cultures divide time into a repeating series
of ages, each with its own distinctive characteristics. For
example in the system of the Kabbalah we are presently
living in the Age of Capricorn, which is characterized by

severity and warfare. The next age will be the Age of Titharoth, a time of harmony and peace. In Crowley's personal mythos, the dawning Aeon of Horus has supplanted the old Aeon of Osiris, the Egyptian god of death and rebirth that Crowley related to Jesus Christ.

There are some parallels between Crowley's angel-inspired *Book of the Law* and Dee's *Key of the Thirty Aethers*. In the *Book of the Law* is written: "We have nothing with the outcast and the unfit: let them die in their misery, or they feel that an angel is the cause of their ruin: a drop down the wretched & the weak: this is the law of the angels." In the *Key of the Thirty Aethers* appear the words: "Govern those that govern, cast down such as fall, bring forth with those that increase, and destroy the rotten."¹⁸ Both these passages refer to the effects of karma, the cause and effect of the natural world. Elsewhere in the *Book of the Law* is written: "Ye shall not change your lot: he who is a slave shall remain a slave. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was."¹⁹

The Aeon of Horus is one of strife and warfare, even as the Aeon of Osiris was one of desolation. Horus states in the *Book of the Law*: "Now let it be first a period of vengeance upon the wicked." And elsewhere: "Mercy let be off: damn them who pry, kill and torture: spare not, be upon them."²⁰ In the *Key of the Thirty Aethers* is written: "the reasonable creatures of Earth, (or men,) let them vex and weed out one another: and in their warring places, let them forget their names: the work of man and his pomp, let them be delayed."

Crowley embraced the symbolism in *Revelation* and applied it to himself and understood it with reference to

his prophetic *Book of the Law*. He called himself the Great Beast, his wife and later his various mistresses the Scarlet Woman and the Whore of Babelon. In Enochian the word *bandon* means "wicked" and the word *bandand* means "worse"; thus the angels in spelling of this word although possibly ascribed an numerical gradation. He also interpreted the exoteric *Book of the Law* to mean that his son would become the Antichrist. Conceivably, the Scarlet Woman in the *Book of the Law* states, "then will I breed from her a child mightier than all the kings of the earth." This, too, may have been an error: the Antichrist has yet to show himself.

There are no direct references in the *Book of the Law* to the Enochian Keys. A single word, *palace*, is suggestive. Part of the *Book of the Law* reads: "There are four gates to the palace: four are the gates that pass to the secret and good: roses and lilies, asper and camomile, and the scents jasmine & rose, and the emblems of death: let him enter in turn or at once the four gates, let him stand on the floor of the palace."²¹ This might be interpreted as a reference to the Great Table of the Watchtowers, which is four-sided and has four parts. Elsewhere is written: "in these are mysteries that no beast shall divine: Let him not seek to try: but one search after him, whence I say not: who shall discover the key of it all."²² If there really is a hidden connection between the *Book of the Law* and Enochian magic, perhaps this refers to the Enochian Keys.

ENOCHIAN MAGIC IN THE MODERN WORLD

Many modern groups that practice the form of ritual magic descended from the Golden Dawn (directly or via Crowley) use Enochian magic extensively. Particular

December 21, 1981 Kelley prayed aloud and invoked the angel Annael into the stone. Meanwhile, Dee retreated to his study via a small room adjacent to his study and observed the appearance of the angels with prayers of his own. Within fifteen minutes, Kelley saw the angel Uriel in the stone.

The angels had informed Saul on December 21 that he and Dee might "deal both kneeling and sitting." It is likely that Kelley soon began to use the green chair in the study with the angels standing to the right of the desk. Dee sat on the other side of the desk, recording in his journals the events described by Kelley. Uriel was frequently seen to encourage the angels to appear in the stone when they were slow to come. Dee testified that he had attended Kelley's occult operations and many sessions. These prayers, Kelley has been quoted as saying, "constitute an uninterfered element of a ritual." The appearance of the angels in the stone was often preceded by the withdrawing of a green curtain "from the depths of the stone."

A most interesting development began to develop. Kelley the esoteric ritual furniture the two would require for the ceremony. This consisted of the sacred stone, the Table of Practice, the seven Enochian Creation the Signs, Aemeth and the lesser signs. The sacred pattern to be placed under the legs of the table was also to be placed under the server's feet. A scrying and a tarot which contained a "token" of Dee's name hidden amongst its letters.

Dee continued to employ the Table of Practice, the Signs, Aemeth and the sacred stone throughout association with Kelley. It is probable that he also continued to use the other ritual objects, although they are not

mentioned in the later transcript. Dee considered these as essential to the success of the communications because they had been explicitly prescribed by the angels themselves. However, it should be noted that Kelley first established communication quite easily without them.

THE SEAL RING

A seal ring was taken on March 4 by the angel Michael. Charlotte Felt Smith states that this was a physical presentation of the assumption that it was made by Kelley to impress Dee. This may be a misreading of the transcript. Michael said: "The angel Michael makes a seal ring appear out of the flames of his sword then he took the ring from Kelley. At this point he said to me: 'I have taken this ring which was never used since the death of Solomon, with whom I was associated.' The implication is that the ring is the same as a famous fabled seal ring. Then Michael sets the ring down on the table of practice and has Dee note it with care. After that he drew the ring down upon the table and it seemed to fall through the table."

The transcript of the conversation is sometimes misleading. The passage quoted above probably means that Kelley described Michael setting down the



Enochian Ring of Solomon

ring described the ring in detail to Dee then told how the angel threw the ring from the wastepot. The ring was apparently important since Michael tells Dee "without this ring thou shalt do nothing."

The ring bears the name of an angel, Pele (P-E-L-E) which means "worker of wonders" (the meaning of the name from Reuchlin's *De Verbo Mifico*). The name of this angel also appears in Agrippa's *Magica*. The prescriptive drawing of the ring in addition to these four letters there is a large circle in the center of the square bezel with a cross in the center. Above the cross and above the bar the letter V while below the bar the letter L appears. Note that these two letters of the ring are the right hand letters of the word VESSEL. It is possible that the circle and bar are intended for the letters E and A.

The angel Michael tells us that the ring is to be made "in perfect gold."

THE ANGELIC STONE

Dee wrote at least two scribing specimens and probably more. One was a flat circular disk made of a small bar of metal and was that bar which he drilled through it for hanging the mirror up on a thin peg. It is commonly said that it was a "gold" although I have never seen any proof to support this assertion. It does not appear to have been used much, if at all, to communicate with the Enochian angels. Another was a crystal globe that was probably the same as shown in the small egg. It is likely to this that he refers when he speaks of his first sanctified stone. This was the stone into which Dee first tried to scribe. It was also used by Barnabas Saw and, for the period from March 10 to April 28 of 1582, by Edward Kelley.

The third magic mirror, Dee's "principal stone" and "usual show-stone," was delivered to him in an apparently miraculous manner on April 28, 1582. While scribing at Dee's desk, Kelley looked toward the west window of the study and saw a bright object lying on the mat that covered the earthen floor beside one of Dee's stacks of books. An angel the size of a small child, with a flaming sword in his hand, picked up the object "as big as an egg" and extended it to Dee. Kelley, Michael and Dee through Kelley, "went toward and take it up," Dee writes.

I went toward the place, which EK pointed to, and all the while within a foot of it, I saw nothing, and then I saw the shadow on the ground or mats laid by my books under the west window. The shadow was round and less than the palm of my hand. I put my hand down upon it, and felt a thing cold and hard. Which (taking up) I perceived to be the Stone before mentioned.

For the rest of his life, Dee remained convinced that the crystal had been given to him by a good angel. It immediately became the main scribing instrument. When Dee went to Europe, the stone went with him. He used it above all his other magical possessions with the possible exception of his *Flamma*. Michael showed the angels to the Emperor Rudolph II. He said, "they have brought me a Stone of that value, that this Kingdom is of that worthiness as it becometh to the virtue or dignity thereof."

What are we to make of this crystal? It seems likely that it was placed on the floor by Kelley before the scribing began—perhaps unconsciously while Kelley was possessed by the angels. Kelley was susceptible to possession. At one point he complains to Dee that he does not like the spirits "moving in his head." Elsewhere he

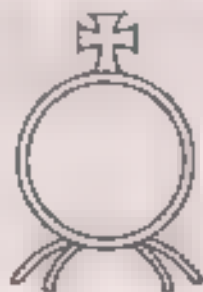
ells Dee of "a great stir and moving in his brains, very sensible and distinct, as of a creature of humane shape and features going up and down to and fro in his brains, and within his skull, sometimes seeming to sit down, sometimes to put his head out at his ear."

If so, where would Kealey have obtained such a stone? Large, near perfect spheres of rock crystal were no more common, and no cheaper, in the sixteenth century than they are today. Kealey was not a rich man. Perhaps the crystal really was an apparition—the appearance of a physical object out of thin air. It is a mystery that is never likely to be solved. In any case, they had the stone set in a gold frame with a cross on the top, a depiction of which is shown below.

Modern students of Enochian magic cannot count on the angels making a crystal for them. A sensible alternative is to buy a crystal ball of good quality or get a glass or rock crystal into a stone to set it in.

THE TABLE OF PRACTICE

On April 29, the day after the delivery of the holy stone, the table that was used was of two-two cubits high by two cubits deep, as ye shal find in six inches was



Frame of Dee's Stone

mean." The top was square, as so a yard, and a daniel stood on it, so that the overall shape of the table was cubic. It stood on four narrow wooden legs. The angels specified that it be made of "sweet wood," which is another name for laurel. The laurel tree has powerful associations in magic and scrying dating back to ancient Greece.

The distinguishing feature of this table is the design painted on its top. This is clearly illustrated at the beginning of Casaubon's *True and Faithful Relation* by a brass-plate engraving that was taken from the original table in the Cottonian library. Around the edge is a border of

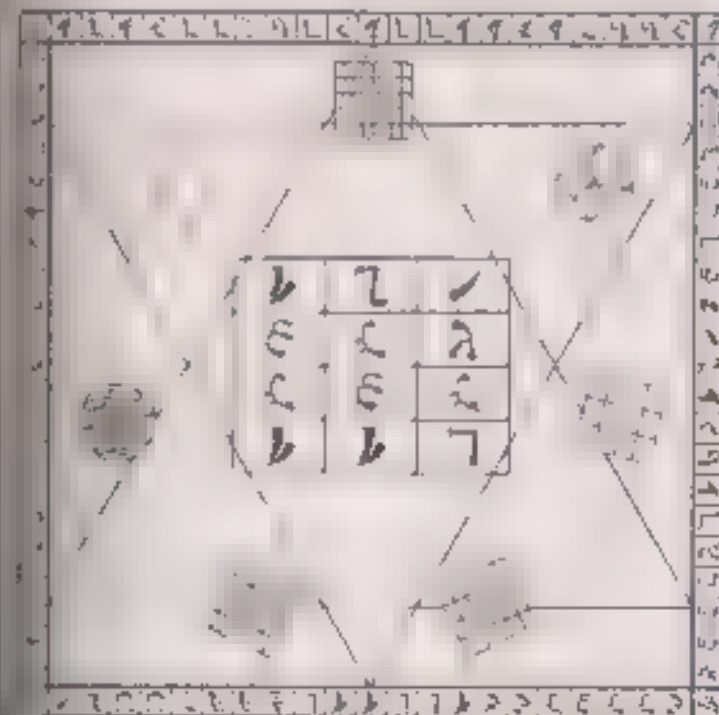


Table of Practice

Enochian letters. Each side of this border contains twenty-one letters—the number of letters in the Enochian alphabet. An Enochian B is inscribed in each corner of the border. Robert Tarter speculates that the Enochian B is equivalent to the number seven. This is a reasonable speculation, in view of the importance of seven in Enochian magic and the prevalence of the Enochian B.

The letters in this border are read right to left, after the normal manner of Enochian writing, and are entered in the reader's notes at the edge of the table so that a person tracing the border would work in a complete circle clockwise around the table. The letters in the border are given in a Kabballah of thirty-two names, with a seven-letter word in the square that is composed of the seven letters names of the seven Kings and seven Princes of the Holy Table. As usual with the Enochian letter B removed from all fourteen names. The letters given in this square have reproduced the original sequence of the word square. It contains all the necessary information.

1st King, al gun	onogo	1st Prince)
2nd King, oboge.	elafes	2nd Prince)
(3rd King) abalel	utmono	3rd Prince)
(4th King) ynepor	lisdop	4th Prince)
(5th King) naspel	rorges	5th Prince)
(6th King) napsen	ralges	6th Prince)
(7th King, umaza	agenol	(7th Prince)

Table of the Kings and Princes

Starting at the upper-left corner of the border and moving clockwise each side of the Holy Table contains

the letters in three adjacent columns from the table of the Kings and Princes. The columns are read right to left and top to bottom from the first to the seventh Prince or King. Thus, the upper edge of the Holy Table begins o-s-g-e-l, whereas the bottom edge begins n-l-l-r-l-n-a.

It is not really necessary to understand this table of Kings and Princes to practice Enochian magic, but it is interesting to know where the letters in the word square of Practice are from. As so far as I know very little of the Enochian magic of the seven Kings (which is linked to the seven traditions of working bodies of astrology) is an essential component of the Enochian magic of the Watchtowers and Keys as it was used by Kelley using the Holy Table. In Enochian magic based on the Golden Dawn system, the importance of the Kings is not understood.

The square table at the center of the table of Practice consists of twelve Enochian letters. Its pattern is the same as that of the twelve stones of the high priestly vestments of ancient Israel, four rows and three columns. The twelve letters relate to the twelve tribes, the twelve names of New Jerusalem, the twelve names of the signs of the zodiac, the twelve signs of the zodiac, and the twelve Enochian names of God that appear on the middle wall of the Watchtowers. The original relationship is not always clear in Dee's manuscripts.

The letters in the center table 4 x 4 of the Holy Table of Practice are extracted from the middle of the 7 x 7 table of the Kings and Princes. I have highlighted them in boldface type to make them easier to locate.

Robert Tarter makes the erroneous assertion that the Holy Table as it appears in Casaubon's brass cut plate is disposed left to right from the way it should appear. He bases this on the single diagram of the table design

which appears in *Liber Mysteriorum: Quarta Appendix*, saying "Casation's rendering is quite mainly in error. The letters that border the top and bottom edges of the table are of course written backwards, while those that make up the left and right hand borders are transposed in addition to these errors the 4 x 4 square that takes up the centre is also given in a reversed order."

That a blunder has occurred in Casation's presentation is clearly suggested by the fact that errors are common to the process of engraving itself. He cannot persuade why so many Enochian scholars have failed to pick up on what is obvious as they read and translate. In the heat of excitement to blindly accept "facts" it might well be asking them to believe in a miracle which is clearly false.

At the very least, in the question I have just posed, one can say that the process of Casation is probably a common representation of the Table of Practice. The artist who executed the plate was working from a representation of the Table. And in other respects he seems to have done a fairly decent job. Why then did he make the glaring mistake of reversing everything left and right? It seems reasonable to expect that who the reverse of the letters in the Ensign of Creation which is mentioned were already painted on the surface of Dee's Table of Practice are not inverted but occupy the correct position. If the engraver was going over the west side of the Table for engraving it is hard to assume he would also have inverted the Ensign of Creation.

There may have a few others later at the design for the Table of Practice that appears in *Liber Mysteriorum: Quarta Appendix* is even more so. Lower letters Latin is read left to right. Enochian is read right to left. When an Enochian word is transposed into English it must be

re-invented as we do with Hebrew words which are written and read right to left.

We may presume that the Enochian letters in the border of the Table are words of power even though these words are not known at least that is what is meant to the angels. Dee must have understood the need to invert everything when transposing the letters in his manuscript design into the Enochian letters on the actual physical table. If so, I seriously believe that Casation's engraver made no mistake and the top position of the Table is in error. It is better.

The angels tell Dee concerning the Sign of Creation: "We have no script or characters. However, if the Table they say the Enochian letters were painted in yellow ink be painted in yellow or paint and that he should use the pigment should be used and used the hatch." Yellow must be signified in connection with Enochian letters. This is not a coincidence as we will see later in which they first appeared in the Ensign of Creation.

It can be noted that when E. K. and I originally painted the forms of the Characters, or letters, as they were showed that they appeared darker on his paper with a light yellow color, which he drew the black shape of the yellow color disappearing. The engraved shape of the letter in black.

As a substitute for oil used in a character was the modern Enochian magic or wand and oil to obtain premixed oil paints should be considered. If they are applied to the Table which was apparently painted in several colors. "The table was painted to be a yellow, primary yellow, blue and red."

Beneath the Table of Practice a square of red velvet or a red silk carpet "two yards square" was laid. The four smaller seats of Angels, see below, within their

protective containers. These were set upon the carpet, and the Table was positioned on top of them, probably to depress its center, the base for added stability. These containers were probably disk-shaped, although they may have been spherical or hemispherical.

On top of the Table a simple white linen cloth was spread, as hanging down almost to the floor. Then this was placed the wax Sigillum Aemeth upon it; they were made to radiate and pass directly on the stone; the seven Ensigns of Creation. Over the Sigillum Aemeth and the Ensigns a black velvet tassel, in the corners was spread. This was covered in velvet, cotton, and gold, so that the angles from our corner, he could be when viewed to a forest aspect of up of this red green silk, over the sky, green, and golden, for the was spread, they, for the right, both Aemeth in the middle of the Table.

These are the explicit directions of the angels. However, there is some evidence that they did not adhere in every aspect to these instructions, as shown in his preface speaks of a "shrine" in which Bael was a "superior" and "eternal" as based in the "5,554" angels, the "shrine".

A voice said, bring up the shew-stone

Let I had set it down on the Table, behind the Cushion, where he was sitting, and behind the Table, with the Candles, etc. as of late I was wont. Hereupon I set up the stone on the Cushion."

There appear to have been at least two candlesticks viewed the Cushion with the Candles, may have been placed upon the Sigillum Aemeth, and may have been a similar state in the red green cloth with the tassels.

The cushion seems to have served as a support for the stone. The candles were probably placed on either side of the stone on the Table of Practice.

THE ENSIGNS OF CREATION

The seven complex talismans known as the "Arms" or "Ensigns of Creation" may either be painted directly onto the top of the Holy Table of Practice, or engraved on tablets of purified tin, which are then placed in a circle around the Sigillum Aemeth. It is evident from the reproduction of Dee's Table that appears in Casaubon that Dee painted these talismans directly onto the surface as an integrated part of the design.

Their placement is shown by the outlines on the illustration of the Holy Table above (see p. 67). They are arranged radially so that they may be read from the point of view of the center of the table. Turner notes that they are to be placed seven inches from the edge of the Holy Table, although they are shown nearer the edge in the Casaubon engraving.

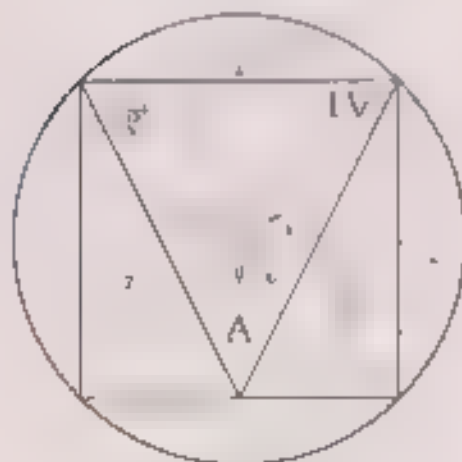
Previously we have seen that these talismans are talismans, mystic. A note in the appendix of *Robertus Fludd's* *De Monacho* states that the Arms are "in every king and prince in their order."¹⁰ This implies that they relate directly to the kings and princes of the monarchs of the Table of the forty-nine Good Angels, which appears in Dee's *De Heptarchia Mystica*.

The "kings" of the "good angels" have made a serious attempt to understand these Ensigns. Thomas Rudd. He assigned the Ensigns in a circle clockwise according to the ascending kabbalistic order of the seven "planets"—Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn. To the letters in the Ensigns, he gave the names of various demons from the Goetia such as Buer, Belial, Gaap, and so on.¹¹

In briefly examining Dr. Rudd's system, Turner observes: "I feel that we can safely disregard Dr. Rudd's

[illegible]

The Knight of Venus
King. Bullion. Prince Humphrey



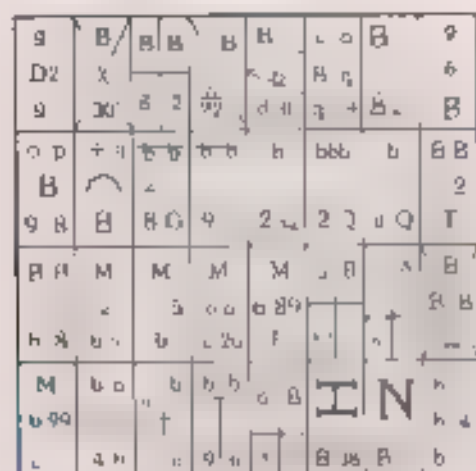
The Ensign of Sai
King, Dabouy Prince, Defaces

C 38 B 30 A	m 30 q B q d 4 + — + B A 9	q q q Q B g g og L get B g
b b 5	m h ad h d A	L 30 b pr
V h 26	qq b 4	qq L d

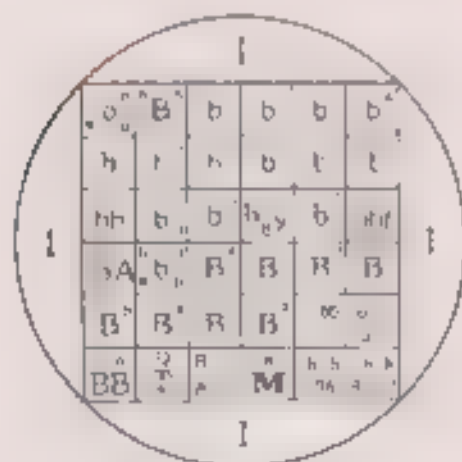
11. 7. 2015 г. 10.10.15
 12. 7. 2015 г. 10.10.15

bb J	bb ▽	537 bbb	b B G 11	T 15 bbb	b e
V 4 B	0 4 B B	B 14 A	bbb P 3	b G O	b b C V
b b	Q 0 7 b b	≈ 5	4 4 b 1	3 B	L ⁿ A
30 B	4 4 b b	4 4 b b	1 b + A	2 2 b B	BB △ 3

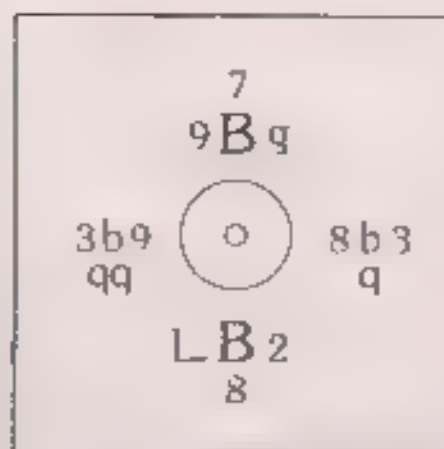
The Ensign of Jupiter
At the Synagogue Prince Bledos.



The Knight of Mercury
King, Snapper, Prince, Knight



The Ensign of Saturn
 ALICE BRIDGES Prince Bridges



The Eastern of Long

embosomed with regard to these matters." "I am in complete agreement with Theosophy," he says, "and I find the various occult influences of the letters B and W as significant as the names of gothic demons whose names all begin with B is, to put it mildly, absurd. The reasoning concerning the complex structure of these seven talismans is unknown, and with knowledge of the occult, the assemblable future, since it is nowhere explained in the long record of the angelic conversations."

SCIENTIUM AEMETU

• **Sigillum Aemeth**, or more properly **Emeth** (seal of truth), also called by the angels the **Sigillum Dei** (seal of God), is a wax disk that is placed in the center of the Table. The crystal in its gold holder rests on top of the disk during serving. Its making is described in the

second book to Dee a "Great Mystery" which is as yet unpublished. Concerning this sign, the angel Uriel tells Dee "it is a sign of the angels' great wisdom, great reverence and devotion. It is to be made of perfect wax, the thickness of a paper and between an inch and a half and an inch and a quarter thick."



Great Square of Dee

In March 1582, Dee was instructed by the angel Michael to draw a circle and divide its edge into twenty equal parts. There appeared to Kelley forty "white creatures" and in

white silk long robes, and they were "like children."²² Each of these spirits oriented its silk robe at the breast to reveal a letter and number, or sometimes a letter alone. Dee was instructed to write these in the spaces at the edge of the circle clockwise in order beginning at the top.

Within the center circle, forty letters and numbers were inscribed concentrically: a heptagon, an interlocking epigram, a smaller heptagon, and at the center an interlocking pentagram.

The larger heptagon is divided into forty-nine parts and filled up with forty-eight letters (the final space contains a cross). There is probably a direct connection between these forty-nine spaces containing forty-eight letters and the forty-nine gates of another working, of which only forty-eight may be opened. Each side of the larger heptagon contains one of the seven sacred names of God which Dee derived from a forty-nine letter square.²³

L	I	R	H	I	A
A	Z	C	A	A	C
P	A	V	P	N	B
H	D	M	H	I	A
K	K	A	A	C	C
C	C	E	I		
E	E	I	I	M	G

This square was delivered to Kelley on March 20, 1922. The angels instructed Dee to read low wa g, and when he did so he discovered that the square consists of the names of seven familiar angels of the planets in Kabbalah: Zaphkiel (Saturn), Zadkiel (Jupiter, angel Mars), Raphael (Sun), Haniel (Venus), Michael (Mercury) and Gabriel (Moon). This square also appears

planetary angel of Mercury Corabiel differs from the spelling that appears in Agrippa (Cochabiel,

The names of the "governors of the heavens" are written between the points and in the center of the pentagram: Zabathiel, Zerkel, Madimet, Sargiel, Nogahel, Corahel and Levanael.

The seven names written upon the the five marking program are the Seven Sons of Light, who are subject to Prince Hagon. Reading clockwise they are: 1. Ichi Doro Heeoa Hagon, 2. Ichi Meda, 3. Ichi On the smaller he page are the Seven Sons of the Sons and derived from the Sons of Light: Eri, Au, Ave, Liba, Rale Hagon of old Japanese. Ichi Hagon that these names have from one to seven letters. To accomplish this it is so defined as usually to contain the name into a single compound character.

The names of the four points of the compass being together, represent the four glories of light. E. Ma-
nac, Ma Akele, Akele, and Seta, or Seta by the
various names, represent the four glories of the names
of the daughters. E. Akele, S. Akele, S. Akele, E. Akele,
E. Akele, Ma Akele, and E. Akele.

On the back of the Sigil of Emeth, Unel ordered Dev to inscribe a large cross with golden beams on the end of each arm. On the corners of the cross are written the four letters A, G, L, A clockwise from the upper left corner. At the bottom of the cross is the word "Emeth" from the first letters in the Hebrew phrase "Aich Gebor Le-Olahm Amen" (Thou art mighty forever, O Lord).

The angels ordered that four smaller wax seals be made that were identical to the 4 p. seals. These were to be set under the legs of the Holy Table inside hollow wooden cavities. It is unclear whether these wooden containers, which were to be made of "sweet"



Synonym: *Acneth* *Stuck*

wood" [laurel] were attached to the legs of the Table, or were disk shaped wooden boxes upon which the legs rested. "The four feet of the table must have 4 hollow rings of sweet wood, whereupon they must stand. And the hollow spheres thy seals may be kept upon them. One month is all for the use thereof."

Dee considered the *Sigillum Aemeth* his most sacred
 - ~~secret~~ - with the possible exception of the holy
 - ~~one~~ - which he believed had been secreted ~~in~~ ^{by}
 - ~~by~~ the angels. He carried it with him on his
 - ~~travels~~ through Europe, and brought it back intact to
 - ~~his~~ ^{his} home. It has survived to the present, and may be
 - ~~seen~~ ^{seen} in the British Museum along with the other relics
 - ~~of~~ ^{of} the 15th century.

MASS OF THE ANGELIC MINISTERS

It is told by Carmara on November 17, 1582, "where
it invokes, thy feet must be placed upon these
pages comprehending 42 letters and names. But with
consideration, that the character (which is the first
of the 7 in the former book) be placed upon the top of

the table, which thou wast and art and shall be commanded to have an I use."

The tables mentioned by the angel Carmara are the circular seals of the forty-two angelic ministers that serve under each of the seven heptarchic Princes. Each seal is formed from forty-two letters extracted by Kabalah means from the Table of the forty-nine Good Angels. Each letter is the name, or stands for the name, of a ministering angel.

First, the letters are written in a letter square of six rows and seven columns. Then this square of forty-two is transformed into a ring, with each of the six rows written out in its own compartment, proceeding clockwise around the ring. Decker interprets the second part of Carmara's instructions cited above to mean that the circular place of the minister of the Prince who rules the day was that seal of the circular table of the ministers. According to interpretation, at the moment of a given hourly ritual whether the seal of the Prince that uses a separate seal sits within the ring of the forty-two papers, or whether it may be seated within the ring of the circular table of the forty-two ministers. The latter practice would be more convenient.

I am inclined to interpret the second part of Carmara's instructions to mean that the seal of the Prince who rules the day the sitting is performed should be placed on top of the Holy Table, placed beside the shewbread on its golden table. However, the wording is ambiguous and may be taken either way.

No dimensions for the seals of the forty-two angelic ministers are given, and they probably should be large enough to place both feet together upon them. It may be that they are intended to be small, and that the feet should be set over the seals to cover them, or it may be

that the feet should fit inside the ring of forty-two letters. The feet are to fit inside the central space on the seals, a diameter of at least twelve inches is required. If the feet are merely to be set on top of the seals, a diameter of four feet will suffice. This is left to the discretion of the Enochian magician. (See Chapter Nine, where the seals of the thirty-two tables of the forty-two ministers are shown.)

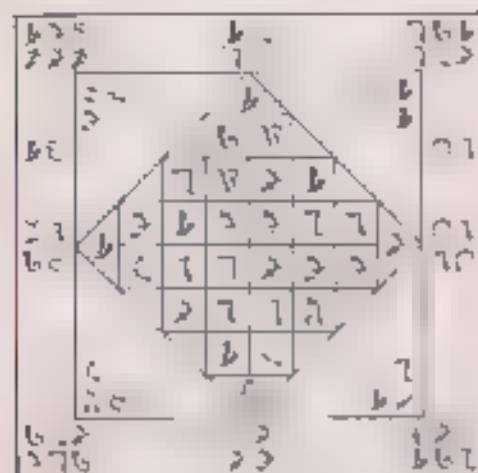
THE HOLY LAMEN

March 10, 1582, Dee received from an angel who identified himself as an angel of the regular Dece the following obscure characters. This was to be his personal word of authority called a Lamen in ritual magic. He spelled it "Lamen." It was not of keeping with any of the Enochian words, being a bala-word and is not based on a letter-number system of value. Indeed, it had a very gothic look.

At a later time the angel I received the Dece that the Lamen was to be used and directed me that the Lamen should represent the Dece. As time went on, however, the Lamen was revealed to Dee, and is represented in *Liber Mysteriorum Quarta Appendix*.

His true Lamen is composed of eighty-four Enochian letters inscribed upon a symbol that consists of a square tilted up on its corner, within another square which it touches at the corners, which in turn is inside a third square. It is to be drawn on a piece of paper four inches by four inches. The Enochian letters are to be done in yellow oil paint. I suggest that the background be alternate colors of red and blue, to harmonize the Lamen with the Holy Table.

The Lamen should be placed in a gold frame, or it may be hung around the neck on a gold chain,



John Dee's Six-fold Lamen

with the letters clearly visible. A frame similar to a shield, painted on the wall, was to be used to reveal the letters while at the same time protecting the Lamen from damage. However, none of this is specified by the diagram, so it is left up to the magician and his materials, at the discretion of the maker.

The angel Carmara tells Dee that the Lamen contains the form of his own name. Dee, who was skeptical of visions, was a skeptic that any trace of his name in the form of letters on the Lamen.

Dee: The character of lamen for me was noted that it should contain some tokens of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.

Angel: The form in every corner considereth your name.
Dee: You mean there to be a certain shadow of Delta.
Angel: Well.

By Delta, Dee means the Greek letter Delta, which he was in the habit of substituting for his name in his magical diaries. It is not clear to me how a Delta may be extracted from the corners of the Lamen, unless it is the triangular spaces created between the central and middle squares. Also, there are three Enochian letters in each corner of the middle square. These form a triangle and might be considered a "shadow of Delta."

Since there seems to be no specific occurrence of Dee's name in the letters of the Lamen, it may be used as a general Lamen for all magical work. To make it personal, the magician should write his or her magical name on the back of the square of paper where the lamen is drawn and colored. The magical name is the one given to the magician during group initiation, used most psychically during solo practice, and represents the magical self of the magician.

If there are any family or religious traditions that deliberately seek to evoke the evil spirits or demons of the Great Table, it would be appropriate for them to use the Enochian version of Dee's Lamen. I write your magical name on the back to personalize it. Since I could find nothing in this tradition to support the theory, it did not seem necessary to reproduce it in this book. We determined to go to the Devil in their own fashion. We will find the goetic lamen in Turner's *Heptarchia* of John Dee.

THE TABLES OF THE KINGS

"Tables of the Kings are to be painted on flat disks of wood ("sweet wood") small enough that they can be held in the hand during ritual work. Each consists of a seal of the King (a geometric sigil with the name of

a related Son of the Sons of Light written upon it in Latin characters) surrounded by a ring containing the name of the King, which in turn is surrounded by an outer ring containing seven letters (or numbers), some of which are reversed. The letters of the outer ring appear to be related by some unknown cipher system to the letters in the name of the King.

Unfortunately, Dee does not describe the method by which the letters on the outermost ring are derived. He refers to them only as the characters and words annexed to the Kings' Names in the *Enochian* reference to the *Golden Dawn*. It is possible that he would not have had the time to draw all seven of the tables of the Kings, but he left it as a simple example of the method of his work.



Round Table of King Babael

It seems fairly obvious that the letters of the outermost ring are related directly to the letters in the name of the King. Babael's name contains two Bs, two As, two Ls and one E. The outer ring contains two Ss, two As, two Ls, and one P. However, it is not clear how the letters are related. For this reason, it is not possible to perfectly

recreate the other six tables of the Kings. They may be made with the outer rings blank so that if in the future the method for deriving the outer characters is discovered, they may be filled in on the tables.

THE USE OF THE FURNITURE

Not all, if not all, of the furniture and tools described above were used by Dee and Kelley at each scrying session. They certainly employed the Holy Table of Practice, the angelic showstone, the Ensigns of Creation, the large Sigmum Aemeth and its four smaller counterparts under the legs of the table. Dee probably wore the crown and ring at each communication with the angels. He and Kelley may have worked with their feet on the circular seals of the forty-two angelic Ministers of the Princes. If these seals of the Ministers were employed, they would probably have been used in turn on the days ruled by the Princes. However, I have seen no evidence that these seals of the Ministers were ever employed by Dee.

In the Golden Dawn system of Enochian magic, which is the most prevalent form of Enochian magic used in modern times, all of the above instruments are completely ignored. This simplified the Enochian work of the Golden Dawn, but was a serious oversight on the part of its creator (probably MacGregor Mathers). I strongly recommend that anyone who is serious about the practice of Enochian magic construct the Holy Table, the Sigmum Aemeth with its four lesser counterparts, the seven Ensigns of Creation (if these are not used on the surface of the Table itself, the ring, the crown, the seven seals of the forty-two Ministers (to be used under the feet during scrying in the crystal on

the corresponding days of the week), and the seven round tables of the Kings. This is the basic minimum requirement for Enochian magic as it was delivered by the angels to Dee through Kelley.

CHAPTER SEVEN

The Enochian Language

THE TONGUE OF THE ANGELS

The force that empowers Enochian magic is the Enochian language. The angels claimed that this was the actual language spoken in heaven before the fall of Adam from Paradise. When Adam entered the world and time began, said the angel Gabriel, he could not speak. He had forgotten the angelic tongue spoken by him in his innocence. He "began to learn of necessity" and made himself a Hebrew, which is not the same form of Hebrew taken in historical times, although it did have the same basic division of letters into groups of three, seven and twelve.

The true pronunciation of this primal Hebrew has been lost, which is why Hebrew does not carry the same power force it originally possessed. However, even the primal Hebrew spoken by Adam could not begin to compare with the authority and might of the tongue of the angels: "for as this Word and Gift is of God, which is all power, so doth he open it in a tongue of power, to the effect that the proportions may agree in themselves."

According to the angels, the Enochian language is able to express the primal essence of things directly

In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in

confusion and therefore are by numbers gathered together which also signify a number. For as every greater containeth his lesser, so are secret and unknown forms of things knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the Creative.

When the patriarch Enoch was taken up into heaven alive he was instructed in the Enochian language of the angels and taught to speak it. For this reason I shall refer to Enochian as the angelic language to Enochian or Enochian work as the language of the Weylawers. It is necessary for those who seek to understand and speak the keys of the language which all the keys are of the power when voiced in English.

THE ENOCHIAN ALPHABET

The Enochian alphabet is what I learned to left and how many letters. But that the words two of them. There are two letters to be divided into three groups of seven. There are seven are magically potent numbers. There is a number of seven letters. It is a number of seven and there are seven. Seven is the number of the twelve planets of the sky which are the Sun and Moon. There are seven signs that rule the twelve names of God that rule the ninety-one galactic spirits of the Galaxy and the Weylawers.

The Germanic rune alphabet known as the *futhoric* is divided into three families or clans of eight runes each. This threefold division is so ancient, it may be coeval with the invention of runes. Each clan, or *ae*, takes its name from the first rune in the clan, which is

regarded as its patriarch. The structure of the Enochian alphabet appears to be very similar except that an Enochian family of Enochian letters contains seven members. We know the Enochian alphabet has a threefold division because the names of the letters were revealed to Kelley in three groups of seven.

Donaki Laycock points out that all the letters in the Enochian names for the Enochian letters total sixty-four a number that may have significance as a magic square. Enochian appears to be an alphanumeric cipher system rather than a normally evolved language. It is possible that the names for the letters were generated by letter squares similar to those so common throughout Enochian magic, although no one has proposed how this may have been accomplished.

The names of the letters and the structure of the alphabet we can be fairly confident about, because the letters were revealed to Kelley in a vision on May 6, 1964, as recorded in his own manuscript diary *Liber 1088-4*. They appeared on the page before him in a "pale yellow color" and Kelley traced their outlines exactly before this supernatural color faded. Despite the fact that Kelley traced out each letter to ensure absolute accuracy, the common Enochian typeset used today contains several serious inaccuracies. For the table of the Enochian alphabet given here, and the other illustrations in this work, I have created a completely new Enochian alphabet in both print and script characters that I can assure is more accurately represents the shapes of the letters that Kelley received from the angels.

Particular notice should be taken of the small dot in the corner of the letter Pal, which is transliterated into English as x. This dot, which seems to be similar to the dot in the lowercase Latin letter l, is invariably overlooked

use would be set in the corners of the Table of Practice, except to stand for the sevenfold magic of the angels, perhaps. Why else would it head the names of the 49 good angels of the heptarchy?

We may speculate that the reason the Enochian alphabet is headed by the letter K is because this is the first letter in the first word of the first book of the Bible. The Hebrew Genesis begins with the word "BeReshit" which translates "in the beginning." The first Enochian letter goes have a value of seven, the values of the other 25 letters do not seem to follow any logical order, as do the letters of Hebrew. A system of numerical values is commonly ascribed to the Enochian alphabet, but this will be not be a natural part of Enochian magic.

Laycock punctuated the letters that stand for the numbers from one to nine, based on their occurrence in the Enochian Keys.³ When we add in Turner's B, we get this list:

L = 1	S = 4	B = 7
V = 2	O = 5	P = 8
D = 3	N = 6	M = 9

As you can see, the Enochian numbers by combining these letters in some positioning system is used to indicate numbers from 1 to 9. This is not the system employed by the Enochian angels. For example, the number 12 is not, as we might expect, LV, it is DS. The number 33 is FD. The number 456 is CLA. No one has yet been able to make sense of this strange numeration. Therefore numbers can be used in Enochian magic where these have previously been generated by the angels, but it is dangerous for the modern Enochian magician to generate new numbers, since it is impossible to be certain of their meaning.

NUMERATION OF ENOCHIAN WORDS

Enochian names are uncommonly difficult to pronounce and also very hard to remember, because the arrangement of their letters appears almost random. This results in strange little consonant clusters that never occur in English or any other European language. For example, the name of the demon Tplabz would puzzle most speakers, as would that of the angel Rnd. Enochian names are generated by various systems of magic squares. Their significance, and thus their power, arises from the placement of the letters in the name upon those squares.

This is not the case with actually Enochian words, which usually may be vocalized in the normal way without tripping up the tongue. Enochian words appear to constitute a true language with its own odd rules of grammar. The verb conjugations are often irregular. For example, the present tense of the verb "to be"

I am	... ztr ztrdo
we are	... grr (3)
you are	... gch
they are	... chus, chus, du

There is no form for "we are" in the Enochian texts ascribed to Dee and Kelley. None of the verb declensions are complete. I have conjectured grr, but Enochian materials there is only a slight chance that this is the correct form. This limitation of the language led Crowley coin a number of Enochian words for use in his personal system of magic. Crowley's new words have, through decades of use, acquired a certain respectability.

Even as with Enochian is ever to gain the usefulness of a true language, so it will require extensive linguistic training which will have to radically expand its vocabulary.

Concerning the structure of the language, Laycock states, "Dee is writing a language on English about the grammar, no trace of the structure or irregular parallels of Hebrew or Arabic, no clear indication of multiple cases or complex verb forms, as in Latin and Greek. He goes on to say that the order of the words is similar to English. This is what we might expect if Enochian were drawn from the unconscious mind of Edward Kelley, who knew little Latin and no Greek or Hebrew (although he was a native speaker of Latin) related to him by the angels, who used it as a means to communicate privately with Dee. He gives us a way what Kelley knew (and what was discussed):

The more I study Enochian, the more I am inclined to believe that the angels were not the residents of the unconscious part of Kelley but that they were able to draw upon his extensive knowledge of classical and modern scholarship and his amazing skill at mastering the system of Enochian Magic and the Enochian language. In my opinion they used Kelley merely as an instrument, a vessel, a way with Dee's consciousness. The actual hypothesis explains how Kelley was able to deliver the Enochian teachings, so many of which are completely beyond his conscious intellectual capability. It presupposes that the angels were able to link Dee's unconscious mind with that of Kelley and in a mysterious way it also explains how Dee was able to make sense out of the convoluted angelic teachings they were based on his own thoughts and studies and shows why on several occasions the angels referred to Dee and Kelley as two parts of a single whole.

However, if the Enochian language was the product of Dee's unconscious, we would expect it to be more consistent. Dee's abilities as a linguist were extensive. Perhaps the irregularities in the grammar can be explained by the complex method of transmission and the source. Dee's conscious mind was uncommonly well ordered, but his unconscious may have been less linear.

THE GOLDEN DAWN METHOD

The technique used by the members of the Hermetic Order of the Golden Dawn to pronounce Enochian names was straightforward. Regardie sums it up succinctly in his introduction to the Enochian teachings in the Cipher papers: "It is difficult for most students to pronounce the words, and it is often necessary to write them down and read them separately when necessary. But with a little practice, the pronunciation will come instinctively when the student wants it. 'Z' is always pronounced 'ad' when a letter."

The member of the Order of the Dawn, S. L. MacGregor Mathers, wrote concerning the pronunciation of Enochian:

Briefly, regarding the pronunciation of the Angelical Language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew Alphabet. For example, in the Hebrew letter Beth, the vowel following it is "e" pronounced AY. Therefore if it is an Angelic Name preceded another as in Septha, whose or whom, thou mayest pronounce it Sepch-thah. "G" may be either Camel or Jimel, as the Arabs do call it, following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and Mystical Names, and some other things.

Also "Y" and "I" are similar, also "V" and "U," depending whether the use intended be vowel or consonant. "X" is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein "X" is made Tzaddi.

One of the three original founders of the Golden Dawn, WYNDHAM DEARIE used the following note on use of his initials:

In pronouncing the Names, take each letter separately. M is pronounced Em. N is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is "u"). A is Ah. P is Peh. S is Ess. D is Deh.

Nu M S pronounced as in English. A E L L ZIZA is pronounced Zed-ee zed-ah. ADRE is Ah deh-reh or Ah-deh er-reh. TAASD is Teh-ah-ah-ess deh. AIAOI is Ah ee-ah-oh ah-ee. BUOFA is Beh-deh-oh peh-ah. BAKAA is Beh-ah eh-ah-ah. BITOM is Beh-ee-to om or Beh ee-reh-oh em. NANTA is En ah-en-ah. HOOMA is Heh oo-em-ah. XAR is pronounced as in English.

In another place Westcott mentions that the name OOM is pronounced as in English.

Following these directions literally, beginners in Enochian may find it difficult to pronounce the names. The following suggestions may be helpful. The letters T, V, D, Y, X, G, P, B, F, and H are pronounced separately, whereas the letters C, Q, and Z are pronounced as they should be borne firmly in mind.

THE METHOD OF DEE AND KELLEY

The members of the Golden Dawn criticized the method in Dee's names, and it is here that the pronunciation of the Enochian language. As a rule of thumb wherever possible Enochian should be pronounced as you would pronounce English. In a word, wherever

consonant clusters in the names make this impossible to add individual letters be sounded. Effectively, the names are made pronounceable by the addition of vowels in somewhat the same way that written Hebrew, which consists solely of consonants, is voiced by the addition of vowel characters.

Dee left scattered phonetic keys in the section of the notes dealing with the Enochian language. He used "ig" to indicate soft "g" and "s" to indicate soft "c." In certain places he indicates that "ch" is to be pronounced "k." The word *its* (who, which, that) is pronounced "itsa." The letter "z," as Regardie observed, is to be pronounced "zod" where it cannot be merged with the rest of the word, but not always.

For example, the name of the angel Zaxarai would be pronounced as it is in English, but the word *zaxarai* (saw, swore) should be pronounced "zod-nur-za." By way of contrast, Aleister Crowley, who learned the pronunciation of Enochian in the Golden Dawn and sounded every letter, voiced this word "zod-no-ar-re-sa." Besides being awkward, this is clearly contrary to Dee's practice.

Donald Lowrey, who provided the most careful instructions on the pronunciation of Enochian¹⁴ gives the general rule "consonants as in English, vowels as in Italian." Unfortunately, this is likely to be of limited use to those who do not speak Italian. He goes on to explain that this means "u" should be pronounced as in "put" (not as in "but") and also states that in Dee's time the "r" should always be pronounced wherever it occurs.

It should be noted that in Elizabethan times it was a common fashion to substitute "v" and "u," and also "j" and "i." In places I have exchanged the "v" that occurs in Dee's original spelling for a "u" to render pronunciation

easier. In the Enochian alphabet "v" and "u" are both indicated by the letter Van. When this letter occurs at the beginning of a word it is written "v" when followed by a vowel, but "u" when followed by a consonant.

THE TRUE FORM OF ENOCHIAN

The bottom line on the pronunciation of Enochian is that no one really knows what pronunciation Dee and Crowley used. We can only guess how the angels intended the language to be pronounced. Kelley and Crowley's histories were spoken correctly by the angels, and probably transmitted an accurate version to Dee. But Dee's phonetic notation is not a perfect transcription of what he heard. The only thing we know for certain is that the members of the Golden Dawn and Aleister Crowley spoke Enochian incorrectly.

An expert linguist with a knowledge of how Elizabethan English was spoken and what accents were current near London and in the county of Worcestershire where Kelley grew up, who studies Dee's phonetic grades carefully, could probably make a fairly close approximation of the Enochian language spoken by Dee. The rest of us will have to content ourselves with a less accurate version. We can take some comfort in the knowledge that, even if we don't know how to pronounce Enochian words, we are almost certain to be closer to the original than MacGregor Mathers or Aleister Crowley, who both used Enochian magic with good results.

CHAPTER EIGHT

The Heptarchia Mystica

THE ANGELIC HEPTARCHY

In 1582, Edward Kelley scribbled the complete version of Enochian magic that is recorded in Dee's manuscript *De Enochian Mystica*. This was one of the works found in the secret drawer of Dee's chest fifty-four years after his death, and for this reason it escaped inclusion in Mason's *A True and Faithful Relation*. Its neglect has remained largely unnoticed. Although the magical system of the Heptarchia Mystica is an important part of Enochian magic, it was completely ignored by the Golden Dawn and consequently by Aleister Crowley, who wrote the Enochian magic from the Golden Dawn. Most modern Enochian magicians rely on these three sources, and are at a loss to know what to do with the Heptarchia.

A heptarchy is a government of seven rulers. In the Enochian system, the heptarchy of Dee as a Christian magician had no origin. Anglo-Saxon England was composed of seven kingdoms between A.D. 449 and 828. This group of seven kingdoms was called the Heptarchy. Seven has great occult significance because there are seven wandering bodies that rule the heavens in ancient astrology. The seven astrological planets also rule the Earth through the seven days of the week.

The divine authority of the seven planets is recognized in Christian mythology. They are the seven stars held in the right hand of Christ (*Revelation* 1:16) and the

seven lamps of fire that burn before the throne of God who are also called the seven Spirits of God (*Revelation*, 4:5). Each planet is thus a ruling angel. The imagery in *Revelation* plays a large role in the Enochian teachings, as I have tried to show in my book *Tetragrammaton*.

THE TABLE OF THE FORTY-NINE GOOD ANGELS

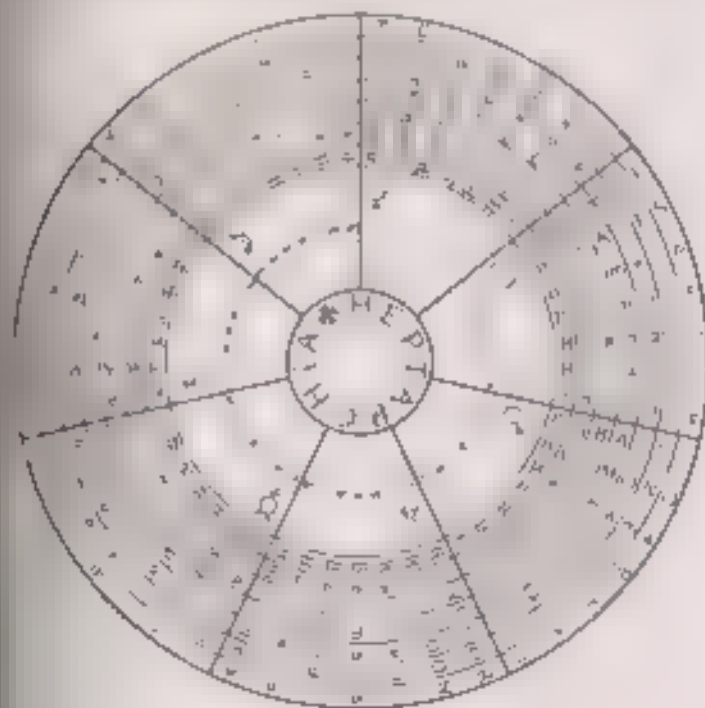
In the Enochian heptarchy, the seven spheres of the planets are ruled by seven angelic kings. Each king has a Prince, who is the active power of the king, and each Prince are five Names. The names of these forty-nine angels begin with the letter B, which may represent the number seven. The names were revealed to Kelley by the angel Rael, a complex table in the shape of a cross with seven separate parts.⁴

Kelley received this sevenfold cross on April 29, 1958. Seven angels approached him, giving seven spheres of light, each containing a table. Each table was composed of four square cells, and each cell had a letter and a number written in it. The letters of these tables were not in any particular order. The first table was filled with the letter B. The angels then placed the tables in a cross shape, and Kelley looked at each side to the sides. Moving around the central table clockwise, tables two and three were compressed together and placed to the top table four was joined to the right, tables five and six were compressed and placed to the bottom, and table seven was joined to the left edge of the central table.

It was then a simple matter to extract the names for the forty-nine good angels of the planets. Starting with the cell in the central table of the cross that contained B1, Dee looked to the cell in the second table that also contained the number one, and found there the letter A

in the third table of the cross, the cell with the number one contained the letter L. In the fourth table the cell with the number one contained the letter I. In the fifth, the letter G. In the sixth, the letter O. In the seventh, the letter N. These seven letters composed the name of the first of the heptarchical Kings: BALIGON.

In this way, Dee extracted in order forty-nine angels, which he arranged in the form of a ring that was divided into seven parts, each containing seven names. These parts of the ring were associated with the seven planets in an apparently random order. Dee called this table the *Tabula Angelorum Bonorum 49*.



Tabula Angelorum Bonorum 49

THE MINISTERS OF THE PRINCES

[illegible][illegible]

Г	Н	С	Р	10	15	4
Н	Л	Н	Л	10	15	5
С	А	М	П	10	15	9
Л	С	Н	С	10	15	4
А	Н	Р	Р	10	15	4
С	Р	Г	Л	10	15	2

The individual letters that represent the Ministers were each expanded to seven letters by a sign of address: Her Majesty for a lady, Esq for a common gentleman, Esq for a common

is moved to the four-stroke rank, and the characters six
characters written behind it. To take as an example the Ma-
sters of Prince Shishun, shown above:

FLCNSFB

Arbeits-Gesetz: Gesetz zur Regelung des Arbeitsrechts, Arbeitsvertrag, Arbeitsvertrag, Arbeitsvertrag, Arbeitsvertrag

MINZER

Nazimov, I. A. and N. A. Nazimov. Zhenitsy i deti. M.: Hudozhn.

FAMILY

Small families. Against Mills. Do not want to harm

285085

UPDATES: 11/15/2014 (11/15/2014), 11/15/2014 (11/15/2014), 11/15/2014 (11/15/2014)

NAPC HSB

Suppose $\mathbf{K}(\mathbf{p}, \mathbf{q}, \mathbf{r})$, $\mathbf{A}(\mathbf{p}, \mathbf{q})$ and $\mathbf{B}(\mathbf{p}, \mathbf{q})$ are $n \times n$ matrices, \mathbf{p} and \mathbf{q} are

අදහස්

* Կապիտալ Կրթության Համալսարան, Ինժեներական Առարկաների Ֆակուլտետ

2F 12 22, Td 2 1 F 113

should be noted that each group of seven M. canis
has four males. These animals coexist together with
respect to the female and described a behavior called s

[illegible]

And out of the urn, proceeded Belshazzar and his
 seven sons, and they were seated on thrones, all along
 before the throne, which are the seven Spirits of God

The twelve hours rule does not mean that the twelve hours of the day and the twelve hours of the night are measured or governed by the seven

lamps before the famine, which are the seven planets in the heavens, the planets govern the time divisions of the twelve houses by moving through them. On earth, the planets are represented by the days of the week, and the magi are assigned the twenty-four hours of the day to rule in a week-long cycle. The planets repeat their signs in twenty-four sets of seven over the 168 hours of the week. The assignments of the forty-two Ministers to the seven groups of seven, each of which rules a different hour, is another expression of this astronomical relationship between twenty-four and seven.

THE GEMMA

The gemma, or *Gemma Heptarchia Mystica*, is something that used to be a secret script. It seems to have been given at various times by the angels during its transmission. If we view it as a magic square, with a 14x14 grid, it is divided into seven sections, each containing a key to the week, the angelic key, which takes the form of the magic of the day. So each of the 14 keys is a key to a different but presymmetrical part of the week, and the forty-two Ministers of the Prince. The strange other names of the Ministers are arranged in a square of six rows, each row containing the seven letters that rule the 240-minute segment of the day of the king who or whose prince serves.

For each of these angelic letters, each part of the gemma, on the back of the seal of the forty-two Ministers of the Prince, the seal character of the Prince himself, and a seal containing the name of one of the seven sons, the seven sons' seals. These seals then contain the names of the Sons are probably the seals of the Kings.

You will recall from Chapter Six that the names of sons of the Sons were derived by reading diagonally in the gemma derived by Kelley in March 21, 1982. You will also recall that the character of the Prince was placed on the Table of Princes, perhaps on the circular seal of the Masters, depending on the interpretation, and the circular seal of the Masters is to be under the feet of the magician during the invocation of the angels into the stone.

THE FIRST TABLE OF THE KINGS AND PRINCES

The relationship between the kings and the Princes is a basic elsewhere, where a given combination of results from the first term of the letter square, and with the Enochian letters on the Holy Table of Princes were derived. This letter square is composed of the names of the Kings and Princes, on the one hand, and each name with each side by side, a square of seven rows and twelve columns, gave the second, third, and fourth of this table by the letters of the square explaining how the Enochian letters in the Table of Princes were derived. Shown here is a table in which each King was not aligned with its own Prince.

1st Prince	lonaga	1st King	1st King
2nd Prince	panio	2nd King	2nd King
3rd Prince	seafic	3rd King	3rd King
4th Prince	omid	4th King	4th King
5th Prince	ndisl	5th King	5th King
6th Prince	segror	6th King	6th King
7th Prince	segad	7th King	7th King

First Table of the Kings and Princes

The relationship between the King and Prince on each row of this table is the same relationship that exists in Dee's hierarchical primors. The letters in the names of his earlier table are read from right to left. For example, Baspo is the King of Mercury who rules Wednesday and is the fifth king in Dee's circle. Lalala Aglulum Bonon is 49 is matched with the fourth Prince, Bascon, who is the 17th prince. Whether the odd relationship between the kings and princes exists is not clear, but at least there is a letter square to show that it was not a mistake.

PREPARATIONS FOR THE USE OF THE HEBTARCHIA

In general, preparation for the work the magician should make is moderately and moderately a self-disciplinedness both of the body and the mind. The body should also be kept clean and dry. Alcohol, drugs and sex should be avoided for at least a day before the work. Avoid extremes of behavior. If a series of related studies is undertaken, discipline and chastity will be part of the magician's life and greatly increase the likelihood of success.

A general prayer for the success of the work should be spoken three times a day during the entire period of the ritual working at dawn, at noon and at sunset. Dee said the following prayer, which I have simplified somewhat, but the magician may compose an original prayer that perfectly expresses his or her attitude toward the work.

O Almighty, eternal, true and living God; O King of Glory; O Lord of Hosts, O Creator of Heaven and Earth and of all things visible and invisible: grant unto your simple servant (N.) your manifold mercies.

I most humbly beseech you to have mercy upon me and have compassion upon me, one who long since has faithfully and sincerely sought to obtain a portion of true knowledge and understanding of your laws and ordinances established in the natures and properties of your creatures.

And since it has pleased you, O God, of your infinite goodness, by your faithful and holy spiritual messengers, to deliver to me a true understanding and comprehension of the order of your Kingdom, Heptarchia Mystica, I may have the use, counsel and help of your many good angels according to their functions and offices, I do most humbly beseech your divine Majesty to favor and forward me in this my endeavor.

And of your dearly beloved Son, Jesus Christ, O Father, I beseech you to grant me a portion of your heavenly grace. Henceforth enable me and make me apt and acceptable in body, soul and spirit, so that I may always enjoy the friendly conversation and communion of your angels, both with words and deeds, and that I may be able to understand and receive the counsel and blessing of your blessed angels, especially of those Ministers of the ecclesiastical mysteries, under the method of the seven Holy Kings and their seven faithful and princely angels, with their subjects and servants to them belonging.

In your great mercy and grace, O Almighty God, confirm that you are the true and Almighty God, Father of us all, in whom I call and in whom I put my trust. And that your Ministers are true and faithful angels of God, with whom I deal, both by word and deed.

Grant this prayer, O Heavenly Father, that I may be enabled to better understand your grace and truth and love, and this for the sake of your only begotten Son, Jesus Christ.

Amen Amen Amen.

ERECTING THE RITUAL CHAMBER

The magician lays a red silk carpet or its substitute on the floor of the ritual chamber, positions the four hemispherical cases of laurel that contain the four lesser candles of the Solum Aemeth, and sets the legs of the Table of Practice upon the desks holding the wax seals. The Table is oriented so that its top edge is in the east. Over the surface of the Table is placed a linen cloth, a cloth which hangs down almost to the carpet. The Solum Aemeth is placed on this cloth, in the exact center of the table. The poles are used for the seven kings in rotation; these are spaced around the green wax seal of Aemeth as shown in the diagram of the table. The wax seal of the Eusebius is placed upon the Table.

A square cloth of iridescent red-green silk with golden tassels at its corners is now laid over the Solum Aemeth and the wax seals. The tassels should hang evenly down the legs of the table. The top of the cloth in the middle of the Solum Aemeth is set the seal of the King of Kings in its gold frame of four legs. The seal on the frame should have four legs. The Deostratus of wax has four legs. A ceremonial white cloth or a single color silk should be placed on the eastern quarter of the Table to burn during the ritual.

On the edge of the red carpet to the west of the Table of Practice the magician places the circular stool of the forty two Ministers who serve on the day of the ritual. He stands on this circle of letters during the incantations, and when seated in the green wooden chair scrying, rests his feet on it.

The seal of the Prince of the day, who rules the Ministers, is set in the middle of the western quadrant

of the Table of Practice. (By another interpretation of Dee's text this seal is placed on top of the circular table of the Ministers, and then the magician stands on both the stool and the table.)

During the incantations and scrying, the magician holds in his hand (probably the left hand) a circular disk of metal on which is painted the seal of the King associated with the day. The seal is surrounded by a ring containing the seven letters in the name of the King of the day. A second outer ring contains the corresponding cipher letters related to the letters in the name of the King.

Around the neck on a gold chain or silk thread the holy Lamen hangs so that it lies over the heart of the magician. The seal ring of Solomon is worn on the finger (usually the right index finger). Although no robe is mentioned in the manuscript, a simple robe of white linen would be appropriate for ritual work. The feet are left bare, but this is not specified.

ORDRUMS TO THE KINGS AND PRINCES

Standing on the circular table of the Ministers of the day who serves the King of the day, with the round seal of the King in the left hand and the seal of the day on the Table of Practice, the magician speaks the ordrum to the Heptarchical King.

O noble King (N), in this name and by whatever other names you are called or may truly be called (recite his other names, if known), and by your government charge position and kingly office, which is (briefly describe the office of the King), in the name of the King of Kings, the Lord of Hosts, the Almighty God, creator of heaven and earth and of all things visible and invisible, I invoke and summon you into this holy crystal stone Aemeth.

O right noble King (N), come now and appear with your Prince and his Ministers, and your subjects, clearly to my sight in a good and friendly manner to my comfort and help to advance the honor and glory of Almighty God by my service. That by the wisdom and power of your kingly office and government I may be helped and enabled to attain my purpose, which is (state your purpose). Amen

Come, O right noble King (N), I say, come! Amen.*

After reciting the Exordium to the King, the magician speaks the Exordium to the Prince

O noble Prince (N), in this name and by whatever other names you are called or may truly be called (recite the other names, if known), and by your government charge, disposition, office and princely dignity, which is (briefly describe the office of the Prince) in the name of Almighty God, the King of Kings, and for his honor and glory to be advanced by my faithful service, I invoke and summon you to this holy crystal stone. Amen

I, the you, O noble Prince (N) to come now, and to show yourself visibly in a good and friendly manner, along with your Ministers, servants and subjects to my comfort and help that my purpose shall be well and truly fulfilled which is (state your purpose) in Wisdom and Power according to the properties of your noble office. Amen

Come O noble Prince (N), I say, come. Amen.*

These exordiums to the Kings and Princes have been modernized and edited to clarify their purpose. As stated in the text, I am to be guided by the information provided in the descriptions given in Chapter Nine — a separate section of his manuscript. Dee listed specific characteristics and qualities of the individual Kings and Princes that are intended to be used in their invocation into the stone.

A portion of this material is composed of statements actually uttered by the spirits to Dee through Kellie.

These statements express essential aspects of the spirits. By repeating these statements prepared by the words "you have said," the magician demonstrates a true knowledge of the spirit. It is an ancient belief in magic that by reciting the acts and nature of a spirit, as well as knowing its name and describing its appearance, power is needed to command that spirit. Dee relied on this technique in his invocations.

Where several statements made by a spirit were recorded by Dee, I have selected only the most potent and characteristic. In a few instances no statements are given by Dee. I have supplied them from the descriptions of the spirits. These descriptions of the spirits and their functions, their alternative names and their statements must be incorporated into the appropriate places of the exordiums. It is the magician's expressed knowledge of the names, descriptions, statements and intentions of the spirits that gives the magician power over them.

ENDING THE RITUAL

After communicating with the angels through the medium of the scrying crystal and directing them according to the ritual desire, the magician speaks a general prayer of thanks to God, the King, and the Prince, then dismisses the angels from the stone in the name of the King of Kings, Almighty God. He can then extinguish and the stone put away. The scrying stone is removed and the Solum Aemeth stored in a safe place, along with the seals and other instruments. The Table of Practice is erected in a ritual temple where it will not be disturbed. It may be left covered by a white linen cloth and standing on its four wax seals and red carpet.

CHAPTER NINE

The Heptarchical Angels

THE KING OF KINGS

There is some confusion about the names and offices of the seven Kings. King Carmara, the first King to appear in the Bible, is related by Dee to both Monday (Moon) and Friday (Venus). The same is true of Prince Haganel, the second who serves Carmara. Yet both Monday and Friday have Kings and Princes of their own who start their names with B, in accordance with the system used for all the other names of the forty nine good angels. Enoch states quite clearly concerning Baugon, the King of Friday and Venus, "he is the same mighty King, who is here first described by the name of Carmara." Nevertheless, I am inclined to place Carmara in a position superior to that of any of the other seven Kings, similarly to place Haganel in authority over the seven Princes whose names start with B. Carmara is pre-eminently a King of the Moon. He enjoys a special position in Enochian magic. It is the Enochian Sabbath, or holy day on which Dee and Kelley received the majority of important communications. Thus, in my opinion, Carmara is a kind of King of Kings (although this title, strictly speaking, is reserved for Jesus Christ), and Haganel is a King of Princes.

each holding three reclining lions (lions passant guardant—symbol of England).

Carmara called that flag "The Sign of the Work." We can only speculate about its meaning, since it was never explained by the angels. The name of the figure on it is female, is significant, since all the other heptarchical angels are male (or, in some cases, male and female combined). Queen Elizabeth was the symbol of supreme authority in England in Dee's day. This image may represent her heavenly counterpart, the mysterious Mother of the angel Madimi, who is the same as the Queen of Heaven of Revelation 12:1. Perhaps she is shown without arms because she acts through her angelic agents, not directly. The C on the flag may signify the name Castana, where the B may stand for the forty-nine good angels who follow the Beg. with B.

PRINCE HAGONEL AND HIS GREAT SEAL

After Carmara, Prince Hagonel appeared in the form of a man in a red robe. Dee notes that all the Princes have red robes, but the robe of Hagone was shorter than the robes of the other Princes. I know of no other Princes having robes of gold upon their heads rather than crowns. Hagonel held in the palm of his right hand a round ring with a prick in the midst,* which may mean a disk since Dee describes it as hanging also over his middle finger. Hagonel told Dee that this ring or disk was Hagone's seal. It bore the name Baresa. Dee drew it in the form of the symbol of the Sun (☉) in his manuscript.

All of the Princes together held up a great star with seven points, as we saw. Dee called the Heptagon Stellar, seemed to Keary to be made of copper, the metal of Venus. Dee drew this star in his manuscript. The seal of

Hagonel was placed on its uppermost point. The name of the first Prince Bornogo Venus, who is Prince under King Bobogel (Sun) on Sunday, was written to the right of the uppermost point. The name of the second Prince Belares (Sun), who is Prince under King Baball (Mars), on Tuesday, was written to the right of the second point moving clockwise.



The Heptagon Stellar

This copper star appears to be the great seal of the heptarchical grammar. It illustrates the correct order of the days for the materia that follows. The days are to be ordered according to the order of the Princes on the ring of the forty-nine good angels: Bornogo (Sunday), Belares (Tuesday), Bulmono (Thursday), Blidon (Wednesday), Brorges (Saturday), Brages (Monday), and Bagenol (Friday). Dee adheres to this order in his presentation, with the exception of placing the angels of Friday (seventh Prince) ahead of the angels of Monday (sixth Prince). I believe this to be an error, and I have corrected it in the present chapter.

THE SONS OF LIGHT AND THEIR SONS

After the Princes present this great copper symbol, the servants of Prince Haganel are presented. These are the "Sons of men and their Sons." The "Sons of men," Dee noted, are the same as the Sons of Light:

Sons of Light

1. Ih, Iar, Dmai, Heeoa, Beigia, Shimeu.

Sons of the Sons

E, I, An, Ave, Liba, Rohe, Hagone(i), Remese

We will remember that the Sons of Light and their Sons were inscribed upon the heptagram and lesser heptagram of the Sign of Aemeth, which the Daughters of Agla and their Daughters, who are not mentioned here, were inscribed in the spaces inside the heptagram and lesser heptagon.

But the Sons of Light and their Sons were described to Dee on March 21, 1582. The Sons of Light came in seven, young and of bright, radiant complexion, wearing white garments and wore black hats and at the back of each lower leg was a pipe to the back to touch the ground. Every one of them carried a book. The first Son, called a Liba, began the second son, the third, copper, the fourth tin, the fifth iron, the sixth quicksilver, and the seventh lead. The second and sixth carried on their breasts that bore the letters of their names.

The Sons of the Sons came in the forms of small boys wearing purple gowns with long hanging sleeves like priests or scholars gown-sleeves, and purple cloths about their heads that hung in the back in twisted wreaths down to the ground. They had green triangular tablets on their breasts on which were written the letters of their names. Dee notes that the letters of the first Son of the Sons, E, were combined together

into a single character. Sometimes only the E is used to represent this spirit. It should be noted that the "ei" in the name Hagone(i) is also combined into a single character to produce six letters in this name.

THE KEY TO THE SEALS OF THE KINGS

The metal balls in the hands of the Sons of Light may be extremely important. I am inclined to believe that they are the key to the correct placement of the seals of the Kings, each of which contains a name of the Sons of the Sons, and the proper day and hour. The planetary metal associated with the son of light which corresponds with the Son of the Sons of the seal of each King should be the same as the planetary metal of the Prince serving the King. If my pre-sensations are correct, the relationship between the seals of the Kings and the Princes of the Kings would be as follows:

- 1st
 - Prince Bornogo (Venus)
 - King Bohogel (seal of 3rd S. of S. Ave: copper)
- 2nd
 - Prince Melates (Sun)
 - King Bahalel (seal of 1st S. of S. E, I: gold)*
- 3rd day
 - Prince Butmono (Mars)
 - King Byndepor (seal of the 5th S. of S. Rohe: iron)
- 4th day
 - Prince Hixdon (Jupiter)
 - King Briaspel (seal of the 4th S. of S. Liba: tin)*
- 5th day
 - Prince Brorges (Mercury)
 - King Briapsen (seal of the 6th S. of S. Hagone(i): quicksilver)

Monday

6th Prince Braiges (Saturn)

7th King Buraiza seal of the 7th S. of S. gemstone lead

Tuesday

7th Prince Bagenor Moon

1st King Bahgon (seal of the 2nd S. of S. Am. silver)*

The asterisks after the metals of the Sons of the Sons in the seals of the Kings are those that have been changed from the original manuscript. The placement of the other four seals in the *Heptarchical Mysteries* is in accord with this system I have proposed.

Below, I have allowed the seals of the Kings to remain the same as with the Kings to which they belonged them in the *Heptarchical Mysteries*. The key I have suggested above may be in error. Since so much of the structure, basis for Enochian magic remains hidden, it is always a guess as to the changes. I state emphatically that some portion of the system is incorrect.

THE ANGELS OF THE SEVEN DAYS

In the case of this chapter, I should be noted that although I use the words of the manuscript in many places, this is not a transcription of the *Heptarchical Mysteries*, but my attempt to interpret and expand the often cryptic numbers, and to rationalize the structure of the system.

Sunday**Second King Bobogel (Sun)**

He appeared in a black velvet coat, close round hose with velvet upperstocks overlaid with gold, wearing on his head a velvet hat-cap with a black feather in it. His cape hung rakishly from one shoulder. He wore



Seal of King Bobogel 2nd S. of the Sons Ave

his purse on a long thong around his neck that was tucked inside his girdle, and on the other side of his girdle an ornamental gilded rapier. Platform overshoes raised his silk slippers above the mud of the street. His beard was long, his manner ostentatious.

His office is the granting and distribution of wisdom and science. He teaches philosophy, natural history, and a true understanding of the mysteries of the universe.

"It is not too late to learn."

First Prince: Bormogo (Venus)

He appeared in a red robe wearing a gold circlet upon his head, and showed his seal.

This is the art of transforming the corruption of nature into perfection. He teaches the knowledge of metals, and our secret desires as king brought forth the way of all true learning that is grounded in wisdom.

"What thou desirest in me shall be fulfilled."



Seal of Prince Bormogo

The 42 Ministers of Bornogo

The first group of seven ministers appeared in costume clothing similar to that worn by King Babael. The other ranks were dressed as natives. The last group of seven appeared in white robes from the front but men from the rear. They danced rapidly into the assembly hall.

As came forward into a circle. The seven sages stood before the first sage raised his right foot to reveal an L the letter of his name. The rest did the same each in his turn.

L E E N A R B
I N A N A F H
R O E M N A B
I F A O R B
N F C A B
A O I O I A B



Seal of the Ministers of Bornogo

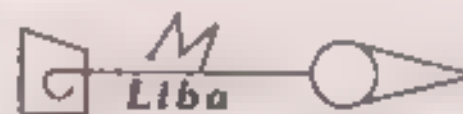
The first seven merged together into a flame and sank into the earth. The next seven glowed in the new world. The second seven to catch the light. The third seven melted into the air. The next seven clasped their hands together and dropped down in a dense smoke. The fourth seven melted into the earth like drops of water. The fifth seven fell down like hailstones. The last seven vanished away.

On another occasion when summoned by King Carabael, these sages appeared carrying a large round table over their heads. They laid it on the ground and stood around it. On the table before each minister was the letter of his name.

Thursday

Third King Babael (Mars)

He appeared wearing a long white robe. The left sleeve was white and the right sleeve black. He seemed to stand upon the surface of water. A crown of gold adorned his head. On his forehead the letters of his name were written.

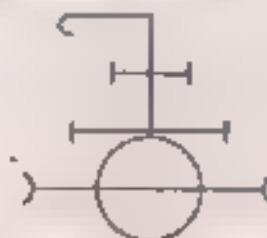


Seal of King Babael: Liba of the water Liba

The power of this king arises from the depths of waters. He is the mighty and wonderful water. He is the power and honor of God.

Second Prince Befales (Sun)

He appeared as a long old bearded man with a crown of gold upon his head. Written on his golden girdle were the letters of his name. He opened the front of his robe and appeared to be bare-chested. He was old and venerable.



Seal of Prince Befales

He is the prince of the seas whose power is on the waters. He served Moses to punish Pharaoh of Egypt by closing up the Red Sea on the Egyptian army and also was a servant of Solomon and the magician Michael Scott, who named this prince Mares. It may have been Dee's belief that it was this spirit who saved him and Keirley from drowning in the English Channel during a gale.* The Egyptians named him Obelason, that is, a pleasant deliverer.

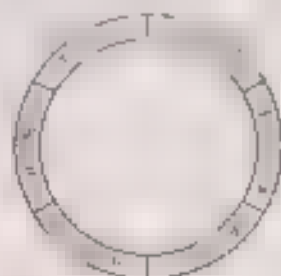
"Use me in the name of God."

The 42 Ministers of Prince Befates

The first rank of seven ministers had circlets of gold around their heads to indicate that they are Princes of the Waters. All of the ministers had the letters of their names written on their foreheads. The letters of the first seven fell down between their feet and were covered over with moving water.

The first seven took the water in their hands and threw it into the air. It became clouds. The second seven took the water and it turned into fog and snow. Each rank in turn threw the water into the air then it dissolved into the water and vanished away.

E L E M E N T O
N E P T U N E T A
S A G A C I Y
C N E P O N
N O O N M A N
E T E V L



Seal of the Ministers of Befates

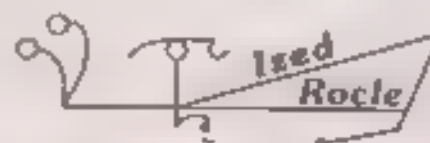
These noble ministers are of great power, dignity and authority. Some measure the motions of waters and regulate the saltness of the seas. Some give success in sea voyages. Some rule the fishes and monsters of the deep. Some deliver up treasures and unknown substances from beneath the waves. In general they distribute God's judgments upon the waters that cover the globe.

Thursday

Fourth King, Bynepor (Jupiter)

Bynepor is represented in royal robes with a golden crown on his head. The power of this king is distributed throughout and regulates the general state and condition of things. He is all-powerful, and all have their being by him. Although he had a beginning, he can never have an end. He is the workmanship of the word of God, only a single degree lower than the Vita Suprema (Highest Life). He is the Vita Secunda (Higher Life), of whom it may be said the Vita Prima (Lowest Life) is measured by your hands. He creates new worlds, new peoples, new royal dynasties, new forms of government. Yet none of his power is his own, but all comes from the name of God.

"Thou shalt work miracles by my workmanship in the Highest."



Seal of King Bynepor: 4th S. of the Seven Roche

Third Prince: Butmono (Mars)

He appeared in a red robe with a golden circle on his head.



Seal of Prince Butmono

All the beasts of the earth are embued with the vital essence. His spirit and life have their pattern from him carrying every thing and with a figure in the image of God. For he was a sign, the strong and the evil. The beasts and reptiles look with the measure of time. His seal is their glory.

"O God, thou art sanctified and thou rejoicest."

The 42 Ministers of Prince Butmono

They appeared as 42 snake ghosts, each with glowing fiery sparks in his midst. The first seven in the foremost rank were all as blood, the second rank were

B B A R N F I
B B A I G A O
B B A L P A E
B B A N I F G
B B O S N I A
B B A S N O D

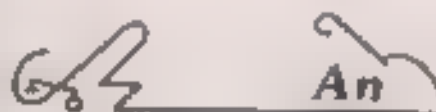


Seal of the Ministers of Butmono

orange, the third were whitish. These three had sparks larger and brighter than the rest. The fourth, fifth and sixth ranks were of mingled colors, with smaller sparks in their middle sections. Each spark had the letter of the name of a minister written within it.

Wednesday**Fourth King: Bnaspol (Mercury)**

He appeared in a red robe wearing a golden crown on his head.



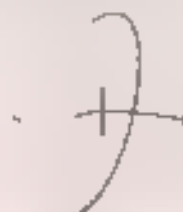
Seal of King Bnaspol, 2nd 5. of the Sun - An

The bowels of the Earth and all her secrets are delivered into the hands of this king. He has knowledge of the mysteries of the past.

"He in whom thou art is greater than thou."

Fifth Prince: Blisdon (Jupiter)

He came dressed in a robe of many colors, but predominantly red, and wore on his head a circlet of gold.



Seal of Prince Blisdon

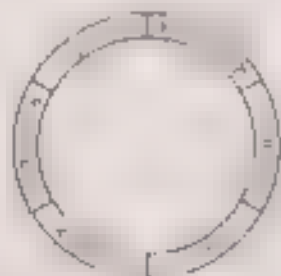
has the function to conceal or reveal the secrets hidden within the earth, according to the commands of his king. He finds treasures that are buried and rich veins of metals to be mined. All caverns and subterranean rivers are known to him.

"To me the keys of the mysteries of the earth are delivered."

The 42 Ministers of Prince Bladon

They seemed to stand in a ring around a little hill of clay. Behind them in the distance stood a multitude of tiny towers, each with a person on top, guarding the treasures of the earth for the Devil. The ministers had in their hands the letters of their names.

E L U N N F B
N I I N Z V B
S A M H
I O G O S R S
N R P L R R B
E F H C . B

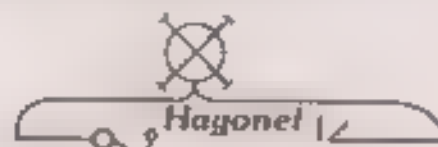


Seal of the Ministers of Bladon

Saturday

Sixth King: Bnapen (Saturn)

He appeared in the form of a king wearing a long robe with a golden crown on his head.



Seal of the Sixth King: Bnapen, 6th S. of the Sonar: Bnapen

The object of this king is to punish and execute evil spirits, and to reveal the wicked through its and deeds of men. He has dominion over the gates of death.

"By me you shall cast out wicked spirits."

Fifth Prince: Branges (Mercury)

He appeared dressed all in red. When he opened his robes, flames and burning flames were seen on his sides, which no mortal eye could look upon for more than an instant. Within the flames the letters of his name were tossed to and fro.



Seal of Prince Branges

He carries out the commands of his king upon evil spirits and wicked men.

"I know the door of death."

The 42 Ministers of Prince Brages

The ministers appeared carrying a round table. On the table were written the letters of their names. They cast this table into the midst of flames.

B A N S N F
B Y A P A R E
B N A M G E N
B N V A G E S
B L S O P O O
B A B E P E N



Seal of the Ministers of Brages

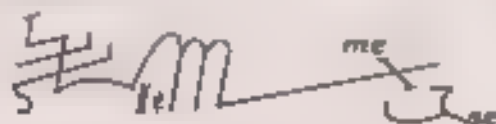
Monday

Seventh King, Blumaza (Moon)

He appeared as a tall, young, slender man wearing a red robe and a crown of gold.

The power of names is his, both to know and to be known. By these names and all the spirits of the earth are made subject and obedient unto the will of man.

"These mysteries hath God castly, of his great mercies, granted unto thee."



Seal of King Blumaza. Vol. 5 of the Signs of the Cross

Seventh Prince Brages

He appeared in a red robe with a circlet of gold on his head. He is the last of the seven Princes who hold up the points of the Stellar Heptagon. He set down his hands and extended his hands. The others formed a ring around the copper star. The seven Princes danced playfully in a circle around the star.



Seal of Prince Brages

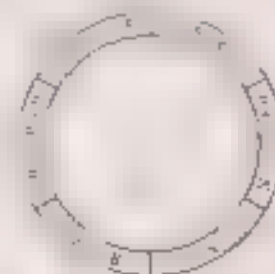
At the command of his King he teaches the secrets of the invisible spirits by which they are summoned and ruled.

"The creatures subject unto me shall be known as mine."

The 42 Ministers of Prince Brages

The 42 ministers are invisible, but appeared as little puffs of white smoke without any form. All around them the world shone with brightness.

O E S N G L E
A V I N N
Y I L M A F S
N R S O G J O
N R R C P R N
I A R D G R E

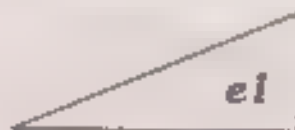


Seal of the Ministers of Brages

Fraternity

First King: Balgon (Venus)

He came in the form of a well proportioned man wearing a long purple gown and a triple crown of gold on his head, and carried a measuring rod of gold in his hand that was divided into three equal parts. The central part of the rod was red, the two outer parts black. His greater name is Carmara, which is voiced among the angels Marmara, but the first M is silent.



Seal of King Balgon: 1st S. of the Sons: Eel

From the angel Urte, he had received the golden orb, governing of the sky, and with it the dignity and doctrine. He was the first to appear. He is the teacher, the orderer or disposer of all the doctrine termed heptarchical.

"Come, let us seek the works of God."

Seventh Prince: Bagenol (Moon)

He came wearing a short red robe with a circlet of gold upon his head. In the palm of his right hand he carried a ring of dark with a small hole in the center. This is his seal, which is named Batees.

The Sons of Light and their Sons, and the Daughters of Light and their Daughters, are all his servants. To his power the operation of the earth is subject. He is the first of the twelve, and commands the kings, princes, and noblemen of nature. By the seven of the seven Sons



Seal of Prince Bagenol

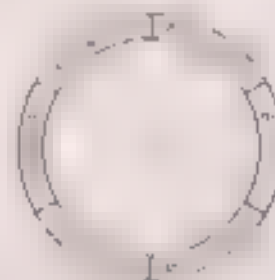
works marvels among the people of the earth. He is called Bagenol.

"By me you shall work marvels."

The 42 Ministers of Prince Bagenol

They appeared like bright people. About them the air was filled with creatures. Their letters were on their foreheads.

A	O	A	N	N	A
L	B	B	N	A	A
O	A	E	S	P	M
G	C	I	P	S	A
S	E	E	C	E	E
N	E	R	A	N	A



Seal of the Ministers of Bagenol

It seems clear to me from the text that Friday should be moved to the front of this list of the days of the week, ahead of Saturday, and the days should be ordered according to the order of the Kings, the order of the Princes (Friday, Sunday, Tuesday, Thursday, Saturday, Monday). I have tried to present the material as given in Dee's manuscript, but the manuscript is quite confused.

CHAPTER TEN

The Great Table of the Watchtowers

THE FORTY-EIGHT GATES TO THE KEYS OF WISDOM

On April 12, 1584, at Cracow, the angel Natvage
brought Kelley said concerning Enochian magic:

Raphael that brought up the prayers descended, and he
was full with the power, & spirit of God, and it became a
doctrine, such was never from the beginning: Not painted,
nor carved, liked, or imagined by man, or according to their
conceptions, which are of flesh: but simple, plain, full of
light, and the power of the holy Ghost, which Doctrine
came, as man did, nakedly from the earth, but yet, the
image of perfection. This selfsame Art is it, which is deliv-
ered unto you an infallible Doctrine, containing in it the
secrets, which came through many Gates, even above the
Gate of Innocency, wherein you are taught to finde out the
secrets, and Corruption of nature: also made partakers of
the secret Judgements of the Almighty to be made man-
ifest, and to be put into execution. ~ I am therefore to
inform, and inform you, according to your Doctrine deliv-
ered, which is contained in 49 Tables, in 49 voyces, or cal-
lings, which are the Natural Keyes, to open those, not 49
but 48 (for One is not to be opened) Gates of understand-
ing, whereby you shall have knowledge to move every
thing, and to call out as many as you please, or shall be
thought necessary, which can very well, righteously, and

THE GREAT TABLE AND THE CITY OF GOD

There seems to be an important similarity between the structure of the Great Table and the structure of New Jerusalem described in *Revelation 21* and *Isaiah 66*. New Jerusalem is laid out in a square. Each wall has twelve

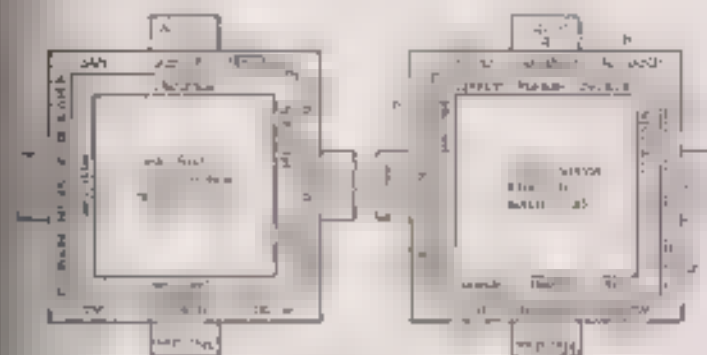


Figure 1: The Great Table

angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. The walls of the city have twelve foundations, or foundations stones each a set square stone upon which is written the name of one of the twelve apostles of Jesus. These stones are probably intended to be the same that were in the breastplate of the High Priest of Israel.

In the center of New Jerusalem, the Lamb of God (Christ) is seated upon a throne from which flows the river of the water of life. This is usually depicted as having four streams that flow outward in the four cardinal directions.

John Dee was aware of this similarity in structure between the Great Table and New Jerusalem. He drew two square diagrams showing the assignment of the twelve tribes to the four directions of space based on Numbers 2 and 7, and *Revelation 21*, in his magical drama that deals with the assignment and evocation of spirits on the Great Table.⁴



Order of the Twelve Tribes of Israel

The diagram on the left places the tribes of Israel in the quarters of the world they are assigned in the second

chapter of the biblical book of Numbers, where the ordering of the tents of the tribes around the Tabernacle is described. This same ordering of the tribes to the directions occurs in the seventh chapter of Numbers which sets forth the order in which the tribes march in procession at the altar. The order unfolds in a single cycle: east, south, west and north, proceeding clockwise. As will be seen later on, this ordering of the directions is crucial to a true comprehension of the placement of the Watchtowers on the Great Table. In the center of the diagram Dee has written in Latin that this is the biblical order and perfect condition of the tribes.

In the diagram on the right, the tribes are ordered to the directions as they were delivered to Dee by the Enochian angels. Next to the name of each tribe is the name of its guardian or tutelary angel. Notice particularly the numbers Dee has inserted into this diagram. The ordering of the tribes and the angels proceeds in three clockwise cycles of four around the square, each cycle beginning in the east. These cycles have great importance in connection with the ordering of the Enochian Keys to the Great Table. This numbering system was also used by the angels to link the tribes with the ninety-one Princes of the Thirty Aethers. In the center of this diagram, Dee has written in Latin that this is the order of the tribes of Israel after the Diaspora, or scattering, as it exists in the year 1585 (presumably the year he drew the diagram).

These diagrams may represent New Jerusalem or the great altar of sacrifice, or both. Notice that there are three levels in each diagram, or (regarding them as altars), three steps. It is not clear in the diagram whether the tabs containing the directions should be considered as a separate level or placed on the same level as the first step. The altar for burnt offerings was

three and three cubits high, which may have signified three steps or levels.

THE ARCHITECTURE OF THE GREAT TABLE

The Great Table as a whole reflects this imitation of the system of New Jerusalem. Ignore for the moment the letters written on it and consider it as the ground plan of a walled city or fortress that contains within it lesser compounds. Each of the long columns and rows would then represent a street. At the ends of these streets are gates. The city has three primary avenues leading into it from each of its four sides, and four lesser avenues. When the four lesser avenues are considered, each side of the Great Table has seven gates, for a total of twenty-eight, a significant number, because it is the number of the Mansions of the Moon. The Great Black Cross that runs through the center of the Table may be assumed to represent the four streams of the river of life that flows out from the throne of Christ, situated at the intersection of the cross.

There are forty-two of these avenues on the Great Table, and since each avenue has two gates, eighty-four gates in all (twenty-one gates, the number of Enochian Princes, for each Watchtower). The Great Table may be considered as a whole entity which is divided into four quarters by the Black Cross running through its center. Each quarter, or Watchtower, is in some respects a smaller version of the Great Table. It also has a cross running through its center that divides it into four quarters. Each Watchtower has one main gate in each side and twelve lesser gates, for a total of twelve exterior gates. By the same token, each quarter of a Watchtower has a cross running through it that divides it into four parts

Quarters of the Watchtower have only one external gate in each wall, for a total of four.

The central row of each Watchtower, called the "Line of God," contains three divine names of power. Reading left to right, these names are composed of three, four, and five letters each. For example, the Line of God in the Watchtower that occupies the upper left corner of the Great Table contains the divine names QRO, IBAH, and AAZPA. There is a direct correlation between these twelve divine names, the twelve permutations of the Hebrew name of God, IHVH, and the twelve tribes of Israel, as I will demonstrate later. It should be noted that each Line of God contains a total of twelve letters and that all four contain forty-eight letters, the number of the gates to the angelic cities.

There may be an important distinction between the spirits represented by the letters in the avenues upon the Great Table, and the spirits represented by the letters contained within the sixty-four walled enclosures. I am inclined to think of the spirits whose names lie within the enclosed spaces as female, and the spirits whose names lie on the avenues, or arms of the crosses, as male, although there is no explicit evidence in Dee's diaries that this sexual division exists. The enclosed spaces call to my mind the walled-off seraglios of Eastern monarchs where their brides and concubines were kept isolated.

This diagrammatic aspect of the Great Table and the watchtowers is almost never mentioned in descriptions of Enochian magic. Dee makes no reference to it directly in his Enochian diaries and workbooks, but it may be inferred from comments made by the angels. Do not wish to mislead you. This city arch lecture of the Great Table is my personal speculation, and is not an established aspect of modern Enochian magick.

THE SQUARE AND THE CIRCLE

It is more certain that the Great Table is intended to be surrounded by a larger circle. The square of the Table represents our own earthly realm below the sphere of the Moon. The angels inhabit it in their manifest bodily forms—that is, their names. The greater circle represents for the totality and unity of creation, embracing the three realms of heaven, earth and hell. The Great Table is thus the central portion of the plan of the universe, a square between the material and the immaterial.

The image of the Great Table as a square within a circle appears a number of times in the Enochian books. Perhaps the most important occurrence is a diagram in the unpublished manuscript *Liber Scientiae* that was drawn by Dee. It represents the Great Table surrounded

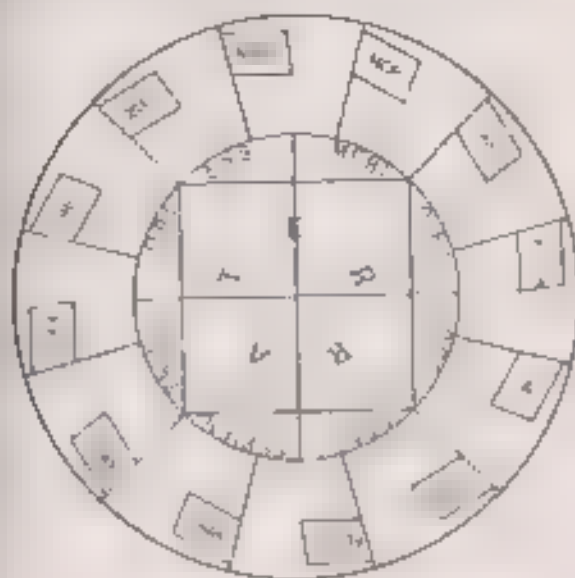


Diagram of the Table of the Watchtowers

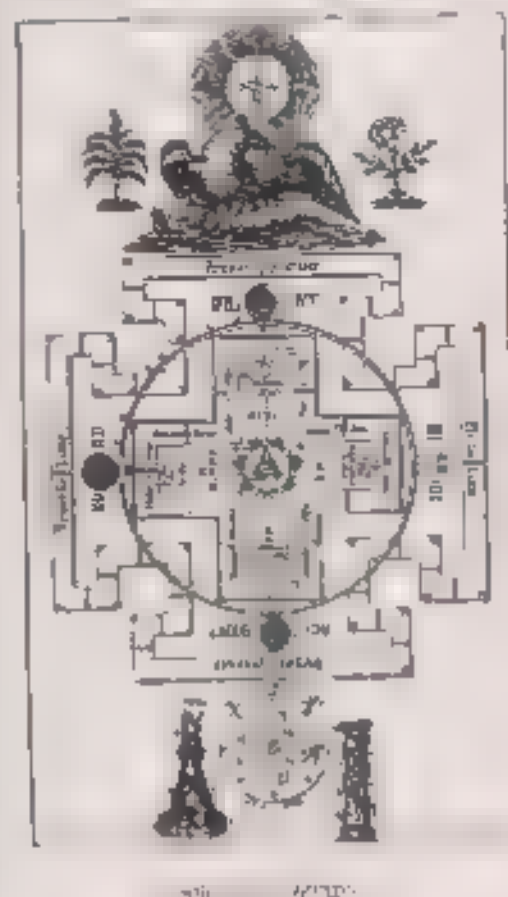
by flags bearing the twelve divine names that occur in the middle rows of the Watchtowers. This image is very important because it established the orientation of the quarters of the Great Table to the four directions. The upper left quadrant lies in the east, the upper quadrant in the south, the lower right quadrant in the west, and the lower left quadrant in the north.

The square or cross surrounded by a circle also occurs on the golden megalithon that shows the various elements of Kelley's Vision of the Four Watchtowers (see the next chapter). It appears in the illustration of the thirty Aethers, where the innermost of thirty concentric circles is divided into four, whereas all the other circles are divided into three. It is a part of Kelley's Vision of the Round House which (in my opinion) describes the flow of dynamic forces upon the Great Tablet. Clearly, it was of the highest importance. It is an expression of the squaring of the circle, which was along with the making of the stone and the elixir of life one of the three great works of alchemy.

The Great Table is a mandala, a mystical image composed of a circle and a square, or cross, that symbolizes a non-physical place accessible through meditation and transcendent awareness. Concerning Eastern mandala, Carl Jung remarked, "The Eastern and more particularly the Lamaic mandala usually contains a square ground plan of the stupa. We can see from the mandalas constructed in solid form that it is really the plan of a building. The square also conveys the idea of a house, a temple, or of an inner world-in space. According to the ritual, stupa must always be circumambulated to the right because leftward movement is evil."

The mandala appears most commonly in the West in the form of Hermetic or alchemical images. The

accompanying mandala of Solomon's Temple is particularly interesting, because it shows seven gates in each quarter, which are explicitly linked to the twenty-eight mansions of the Moon. The inner cross, lying within the circle of the Moon, has three gates in each arm, and these are explicitly linked to the twelve months of the year. Notice that the central eye of God has seven planets, which stand for the seven planets.



THE THREE LEVELS

The Great Table has three levels or hierarchies of angels that are reflected in its structure. The first level concerns the entire Table. When this is divided into four parts by the Great Black Cross, the second level of the Watchtowers is indicated. Similarly, when each Watchtower is divided into four parts, the third level of the sixteen lesser quarters appears. The angels tell Dee:

For every Table hath his key, every key openeth his gate and every gate being opened, giveth knowledge of himself of the entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power. For every Palace is above his City and every City above his entrance.

This description evokes the ground plan of a medieval city constructed upon a hill, a familiar sight in Dee's time. The palace of the ruler occupied the crest. Surrounding it on the sloping sides of the hill huddled the houses of the common folk. At a still lower level, down the hill, a protective wall enclosed the city. The wall contained a gate, or gates, to permit travel both into and out from the city.

THE KEEPERS OF TIME

The four Watchtowers, which are themselves angels, stand guard at the four extremities of our universe. They are equivalent to the four great pillars of Egyptian mythology that hold up the sky and separate Earth from heaven. These Watchtowers were established at the same moment Adam and Eve were expelled from Eden, as testified by the Enochian angels: "Adam received punishment for his offense, in that he was turned out into

the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her time, and placed over her Angelic Keepers, Watchmen, and Princes."

There are several important points to be noticed in the quotation above. First, at the time of the fall, it is that because of Adam's sin of disobedience, God laid a curse upon the entire world. This curse is what we know as karma, or cause and effect. Karma exists in time. Time began the moment Adam was driven out of Paradise. At the same moment, it was necessary to establish angelic keepers and Watchmen to ensure the continuance of life on Earth in time. The Princes mentioned are presumably the aerial spirits known as the "princes of the air," who are said to be present throughout the entire world.

Access through the gates of the four Watchtowers is possible outside the realm of time and karma. It is access to the angels who dwell in Paradise and married to a higher reality. Creatures who have been barred by God's curse from walking the paths of the Earth. The high angels in the palaces and cities behind the gates of the Watchtowers have the authority to rule over the lesser spirits who inhabit the aerial terrestrial realms of our universe. By some Kabbalistic accounts, these earth bound spirits are the offspring of the union between the fallen angels described by Enoch and mortal women.

THE NINETY-ONE REGIONS OF THE THIRTY AETHERS

Among these earth bound spirits are those that rule over the various geographical regions of the world. Each of these geographical spirits (which is identified with the

region it rules because it is the tutelary spirit or genius (that region) has its own sigil on the Great Table.

In my opinion, it was the prospect of obtaining command of these tutelary spirits of the kingdoms of the world that was the basis of John Dee's attraction to Enochian magic. Dee received this system of magic in the years just prior to the launch of the Spanish Armada against England. It was a time of exploration and colonization for his native country. This expansion of influence was threatened by the might of Spain. Dee earnestly sought control of the geographical spirits of the Great Table so that through them he could control the fates of the kings of Europe and remove the dark cloud of foreign domination from England's horizons.

About these geographical spirits the angel Nalvaga stated:

There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and again dispose Kings and all the Governments upon the Earth, and vary the Natures of things with the variation of every moment, unto whom the providence of the eternal Judgement, is already opened. These are generally governed by the twelve Angels of the 12 Tribes, which are also governed by the 7 which stand before the presence of God. (see Revelation 4:5)

It was no doubt in reference to the power of these spirits of nations that Casaubon makes mention in the subtitle to his book *A True and Faithful Relation*, which reads in part "Tending (had it Succeeded) to a General Alteration of most States and Kingdomes in the World."

THE POWERS OF THE WATCHTOWERS

In addition to controlling the tutelary spirits of the nations of the Earth, the Watchtowers offer the promise

of all human knowledge, including the perfect knowledge of medicine, the arts, and the sciences. They give command of the elemental spirits of the world, move them from place to place (presumably by supernatural means), the transformation of the forms of things, and make the discovery of hidden things, including the location of treasures and rich mines. No human secret is unknown to them.

The promise of limitless knowledge, even of an abstract kind, was alluring to Dee, who had dedicated his life to study. Later, in his private meeting with Rudolph II, Dee would confide this lifelong passion to the Empire of

Germany. I began to declare that All my life time I had spent in learning, but for this forty years continually, in sundry manners, and in divers Countries, with great pain, care, and cost, I had from degree to degree, sought to come by the best knowledge that man might attain unto in the world. And I found (at length), that neither any man living, nor any Book I could yet meet withal, was able to teach me those truths I desired, and longed for. And therefore I concluded with my self, to make intercession and prayer to the giver of wisdom and all good things, to send me such wisdom, as I might know the natures of his creatures; and also enjoy means to use them to his honour and glory.

Even more attractive must have been the prospect of peering into the veiled intrigues of the courts of Europe and gaining information concerning the political plots and maneuverings of great men. As a secret agent of the English crown, his mouth must have watered at the experience-gathering possibilities of the Watchtowers.

Perhaps it is significant that in his knowledge of both heavenly and earthly, the angel Ave cautions Dee and Kelley about the limitations of the Watchtowers. At the same time, he cannot resist boasting of their powers.

Ave. Notwithstanding, to know the word before the waters. To be privy to the doings of men, from the water to Christ, from Christ into the newing of the wicked. The wicked doings of the flesh, or the love and devilish imaginations of man, or to see what the blessed Kingdom shall be, and how the earth shall be digged, purged, and made clean, is a thing too sweet for your pursues.

Ave. Christ hath left it from our reach.

Ave. But there is neither Patriarch nor Prophet sanctified, Martyr, or Confessor, King, or Governour of the people upon earth, that his name, done unto the world, is not like the Moon at midnight in these Tables.

Dee's marginal note says, these are here to be learned out.

This is quite a boast. It is easy to see why Ave said Kelley concerning lesser systems of magic, "Nay, they played at this." Other forms of magic deal with the angels and spirits already present in our universe—the spiritual offspring that arose from sexual union between the fallen angels who taught sciences and arts to humankind and mortal women. Enochian magic holds out the promise to reach beyond the sealed gates of the four Watchtowers and gain the authority and power of the higher angels who have never fallen from grace or walked the byways of the earth. Conversely, it also allows communion with the dark angels who have been cast down into the Abyss for their sin of rebellion. The gates of the Watchtowers at the gateway to both heaven and hell.

CHAPTER ELEVEN

The Vision of the Watchtowers

DRAMA IN THE CRYSTAL

The four Watchtowers were not delivered to Kelley merely in the form of abstract letter squares, but were also presented as visionary dramas in which the crystal became the stage and the angels and lesser spirits assumed the roles of characters. The most important and complete playlet is the one I have named the Great Vision. It is remarkable for its beauty, complexity, and mystery.

The Great Vision represents the different classes of angels whose names appear on the tables of the Watchtowers and their hierarchical relationship. Because this vision is so central to Enochian magic, I have given it here in its entirety, along with my commentary.

Wednesday, June 20, 1964

First, it is first to be noted, that this morning (early) to E.K. lying in his bed, and awake, appeared a Vision, in manner as followeth. One standing by his beds head, who put his hand on the head gently to quake him the more vigorously. He seemed to be surrounded with teachers, strangely wreathed about him all over, etc.

There appeared to him (E.K.) four very fair Candles standing in the four parts of the world, out of which he perceived the sound of a trumpet. Then seemed out of every candle a cloth to be thrown on the ground, of more then the breadth of a Table cloth.

Out of that in the East, the cloath seemed to be red which was east.

Out of that in the South, the cloath seemed white.

Out of that in the West, the cloath seemed green, with green knots on it.

Out of that in the North, spread, or thrown out from the gate under foot, the cloath seemed to be very black.

Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end.

After the Trumpeter followed three Ensign bearers.

After these his ancient men, with white beards and staves in their hands.

Then followed a comely man, with very much Apparel on his back, his Robe having a long train.

After him came five men, carrying up of his train.

Then followed one great Crosse, and about that four lesser Crosses.

These Crosses had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosse, all over.

Marginal note: These Crosses seemed not to be on the ground, but in the air in a white Cloud. The great Crosse seemed to be of a Cloud, like the Rain-bow.

After the Crosses followed 16 white Creatures.

And after them, an infinite number seemed to issue out, to spread themselves orderly in a compass, almost before the four foresaid Castles.

Upon which Vision declared unto me, I straight way set down a Note of it, trusting in God that it did signify good.

After noon, as E.K. sat by me, he felt on his head some strange moving, whereby he dreamed that some spiritual Creature did visit him, and as we were continuing together and I shew'd to E.K. some rare matter out of Ignatius Epistles, Policarpus, and Martialis: some of the Sacrament, and some of the Crosse, a voice answered and said, That it is true. That the sign of the Crosse is of great force and virtue.

After this, the spiritual Creature seemed to E.K. to be very heavy on his right shoulder, as he sat by me in my

study: and as E.K. considered the numbers of such as he had numbered to passe out of the four Gates (it is to wit

of the 4 Castles) which Creature said unto me, that it is a perfect number, consisting of 13615. He said furthermore, God the father is a standing Pillar.

Dee: Upon which word I asked him, if I should write in his name, as he was to speak. And he answered to E.K. that he might do so.

Spirit: If thou wilt.

Dee: His voice was much like unto a woman's voice, but base, not hollow.

Spirit: Divided with a straight line, is one and two.

Dee: What is to be divided with a straight line?

Spirit: The Pillar.

This spirit identified itself as Ave, the second of the Sons of the Sons of Light, who were revealed to Dee and Kelley during the reception of the heptarchical magic. His name appears on the smaller heptagon on the Sigillum Aemeth. He declared himself to be the feathered spirit who had patted Kelley on the head in the early morning hours, and said that it was he who had delivered the vision of the Watchtowers to Kelley. Ave commented at length on Kelley's vision.

Ave: Now therefore hearken unto me: for I will open unto you the secret knowledge of the Earth, that you may deal with her, by such as govern her, at your pleasure, and call her in a reckoning, as a Steward doth the servants of his Lord.

I enlarged the Vision.

The 4 Castles are the 4 Aspects of the Earth, which are the 4 Overseers, and Watch-towers, that the eternal God in his providence hath placed, against the usurping blasphemy, misuse, and stealth of the wicked and great enemy the Devil. In the intent that being put out to the Earth, his envious will might be tried, the determinations of God fulfilled, and his creatures kept and preserved, within the compass and measure of order.

What Satan doth they suffer, And what they wish as
he wraotheth. But when he th nkereth himself most assured
then heeleth he the bir

In each of these Houses, the Chief Watchman, is a
mighty Prince, a mighty Angel of the Lord, which hath
under him 5 Princes: these names I must use for your
instruction. The seals and aurlintries of these Houses, are
confirmed in the beginning of the World. Unto every one of
them, be 4 characters. Tokens of the presence of the son
of God, by whom all things were made in Creation.)

Ensigns, upon the Image whereof is death, whereon
he Redemption of mankind is established, and with the
which he shal come to edge the Earth.

These are the Characters, and natural marks of hol-
ness. Unto these, belong four Angels severally.

The 24 old men, are the 34 Seniors, that St. John
remembereth.

These judge the government of the Castles, and toll
the will of God, as it is written.

The 12 Banners are the 12 names of God, that govern all
the creatures upon the Earth, visible and invisible, compris-
hending 3, 4, and 5.

Out of these Crosses, come the Angels of all the Aires
which presently give obedience to the will of men, when
they see them.

Hereby may you subvert whole Countreies withan Armes
which you must, and shall do, for the glory of God.

By these you shall get the favour of all the Princes
whom you take pity of, or wish well unto.

Hereby shall you know the secret Treasures of the
wa-ers, and unknown Caves of the Earth.

And it shall be a Doctrine, for you onely, the instrument
of the World.

For the rest of your Instructions, are touching the Heav-
ens, and the time to come: of the which, this is the last and
excellent know-ledge.

This will I deliver unto you, because I have yielded you
before the Lord.

Upon Monday next, I will appear unto you: and shall be
a Lesson of a few daies.

Kelley. The will of God be done.

He Amen.

Aw. In the mean season, desire you of God, such
things, as are necessary for you.

He that killeth all things, and from whom all things live,
and in, and through whom, they are sanctified, bless you
and comfort you in peace.

He Amen.

I beseech you, to Notice this morning's Vision, by
words, as all other holy Prophets have recorded theirs.

Aw. A Vision.

The sign of the love of God toward his faithful. Four
sumptuous and belligerant Castles, out of the which
sounded Trumpets thrice.

The sign of Majesty, the Cloth of passage, was cast forth
In the East, the cloth red; after the new smitten blood.
In the South, the cloth white, Lilly-colour.

In the West a cloth, the skins of many Dragons, green,
gall, and blood.

In the North, the cloth, Hair-coloured, Silbery joyce.

The Trumpets sound once. The Gates open. The four
Castles are moved. There issueth 4 Trumpeters, whose
Trumpets are a Pyramid, six cones, wreathed. There fol-
loweth out of every Castle 3, holding up their Banners dis-
played, with ensigne, the names of God. There follow
Seniors six, alike from the 4 Gates. After them cometh
from every part a King, whose Princes are five, gardant,
and holding up his train. Next issueth the Crosse of 4
Angels, of the Majesty of Creation in God attended upon
every one, with 4, a white Cloud, 4 Crosses, bearing the
witnesses of the Covenant of God, with the *Prince [*King
gone out before: which were confirmed, every one, with
ten Angels, visible in countenance. After every Crosse,
attendeth 16 Angels, dispositors of the will of those, that
govern the Castles. They proceed. And, in, and about the
middle of the Court, the Emights keep their standings.

opposite to the middle of the Gate. The rest pause. The 24
Seraim are silent. They seem to conduct
AVE, SITTE, I MY THE SERIM
various etc.
So I leave you.

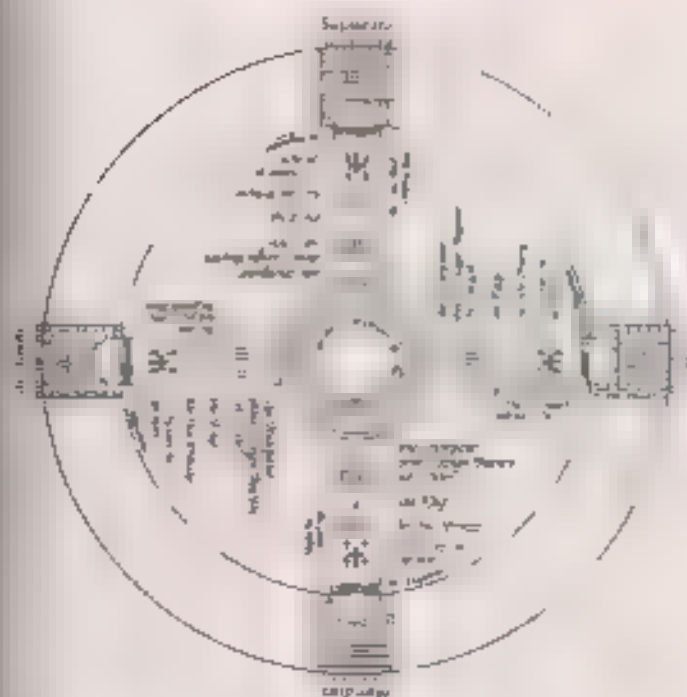
Dee thought the Great Vision so important that he had a medallion made of solid gold upon which the vision was depicted (see the illustration of the Golden Tassman, opposite). This relic has survived the centuries and is now in the keeping of the British Museum.

ANALYSIS OF THE GREAT VISION

Kelley sees four castles standing in the four quarters of the world. Ave informs Dee that these castles, which he calls "houses," are the four angels of the Earth, who are also the four Overseers and Watchtowers—it is not uncommon in magic for a place or thing to also be a spirit.

On Dee's golden tassman, these castles are depicted as medieval stone towers each with seven battlement stones (the northern tower has eight stones), one small square window containing four panes, and a large, open semi-circular gate. The seven battlement stones stand for the traditional planets of astrology, the square window represents the letter square of the Watchtower on the Great Table, and the arch of the gate is the crescent of the Moon, through whose sphere all heavenly beings must pass on their journey to the Earth.

Thomas Mithras was probably unconscious, which would account for the eight battlement stones on the northern tower (unless this number has some hidden significance). The four Watchtowers are depicted similarly on the medallion, with only minor variations, so Dee probably intended them to be perceived as identical.



The Golden Tassman

It should be noted that in the engraving of the medallion at Casaubon the colors of the four cloths are inverted top to bottom and left to right. The engraver shows green in the east, red in the west, black in the south and white in the north. I have restored the colors to the arrangement described in Kelley's vision. This inversion was not an error by the engraver—it also appears on the original golden medallion in the British Museum. (see page 162) We have had some reason for inverting the colors, and it may be the same reason the Enochian letters were inverted on the actual Table of Practice from the arrangement in Dee's manuscript drawing of the Table. However, since I

can think of no good reason for changing the colors. Kelley's vision, I have put the colors in the same relations on the meditation.

Ave states that the Watchtowers were placed at the extremities of the world by God "against the usurping, blasphemy, misuse, and stealth of the wicked and greedy enemy, the Devil." They act as a limiting influence on the chaotic works of the Devil upon the earth, and are necessary in order to preserve living creatures "within the compass and measure of order." They do not entirely exclude the influence of Satan, or prevent him from affecting the world, but check and bridle his malice to a degree that allows the orderly fulfillment of the "determinations of God." When Satan seeks to exceed that limit, the angels of the Watchtowers exert their power, and the Devil "feeleth he be the bit."

From each tower, Kelley hears the simultaneous sounding of a trumpet. There is some ambiguity. Kelley says only that he hears the sound of a trumpet. Ave states that the trumpets sound thrice out of each tower, then contradicts himself a little further on and says the trumpets sound once. It may be that the trumpets sound only one time, but sound three distinct notes.

Ave adds the detail that the gates open, and the "four Castles are moved," that is, show signs of movement within. Four cloths, each as wide as a tablecloth, are thrown out from the mouths of the towers toward the Court, which Ave refers to as the "Court." Ave calls these the "sign of Majesty, the Cloth of passage." They are equivalent to the red carpets that are unrolled for the passage of dignitaries in our own day. The colors are important because they are linked to the four directions. The color of the east is red, that of the south is white, that of the west is green, that of the north is black.

Ave is more descriptive of these colors. The cloth of the east is the scarlet of new spilled blood. The cloth of the south is the soft white of the lily petal. The cloth of the west is textured with the scales of a dragon and is a green-given. The cloth of the north is the color of very dark human hair, or of bilberry juice (a deep blue-black berry that grows in England).

From each open gate a Trumpeter walks along the carpet toward the center court. The trumpets are of a very strange shape, with six bells. Ave describes them as a "Pyramus, six cones, wreathed." Kelley says that they are "of strange form, wreathed, and growing bigger and bigger toward the end." This would seem to mean that viewed from the front the six branching bells of each trumpet spread in the shape of a triangle. They were probably wreathed with flowers.

The beings who proceed out of each Watchtower after its Trumpeter are the angels ruling in that quarter of the Earth.

The three Ensign Bearers carry upon their flags the divine names that are written on the middle rows of the Watchtowers of the Great Table. The first flag bears a name of three letters, the second of four letters, the last of five letters, for a total of twelve. Ave calls these twelve ensigns (three from each tower) "the 12 names of God, that govern all the creatures upon the Earth, visible and invisible, comprehending 3, 4, and 5." These names have a direct correspondence with the twelve overt permutations of the Hebrew name of God, YHWH, which is known as the Tetragrammaton because it contains four letters.

After the twelve ensigns bearing the names of God come twenty-four Seniors who walk six abreast from each gate. Ave says of these old men that they are "the 24

Seniors, that St. John remembreth." St. John the Dr. was the supposed author of the New Testament book *Revelation*. The reference is to *Revelation* 4:4—"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white garments: and they had on their heads crowns of gold." The Seniors are the lords of the hours of the day. They establish and regulate linear time—the time-space continuum—as we are familiar with as incarnated souls.

Ave explains, "These judge the government of the Castles, and fulfil the will of God, as it is written: 'The government of the Castles' is what is known in the East as karma. Cause and effect is a function of time. Without time, karma would cease and chaos would reign. There would be no divine law, no cosmic justice, no rational order. Satan (or Coronzon as the Enochian angels call him) seeks to overthrow the regulation of the Seniors, but is held in check by the four Overseers."

Behind each rank of six Seniors walks a richly robed King. Five Princes who serve him carry the hem of his long train. They are guardant, meaning that they walk with their faces turned toward Kelley. Of the King, Ave says, "the Chief Watchman, is a mighty Prince, a mighty Angel of the Lord." Twice, Ave calls the King of each Watchtower a Prince, causing Dee to write a correction in the margin of his manuscript (indicated with asterisks on page 159). The name of each King appears in its corresponding Watchtower on the Great Table written in the form of a spiral about the intersection of the great cross of that Watchtower.

Connected with each King, and the Watchtower which he is the animate expression, is a seat composed of four characters. Ave calls these "the authorities of these Houses" and says that they were "confirmed

the beginning of the World." About the four characters connected with each, he states that they are "Tokens of the presence of the son of God, by whom all things were made in Creation."

It is not clear what is meant here, unless it is the four graphic seals that were subsequently linked by the angels to the four Watchtowers on the Great Table. Three of these have four divisions, but one does not. The reference to four parts may be to the four letters of Tetragrammaton. At least, this is how this passage was interpreted by the members of the Golden Dawn, who assigned the letters of Tetragrammaton in a complex relationship to the different parts of the Watchtowers on the Great Table.

After the Princes, a large cross with four lesser crosses in its quarters emerges from each tower. These seem to Kelley to float in the sky on white clouds, with each cross shimmering like a rainbow of many colors. Their pattern is reflected in the Watchtowers on the Great Table—each Watchtower has a large cross dividing it into four quarters, and a smaller cross in each quarter. On the smaller crosses, Kelley reports ten male faces. Ave refers to these as "ten Angels, visible in countenance." The lesser crosses on the Watchtowers of the Great Table each contain ten letters. Each letter is the name of one of these angels, who, as Ave says, bear "the witness of the Covenant of God."

Following the cloud with its five crosses, sixteen "white Creatures" issue from the gate of each Watchtower. Ave calls these "spirits, the masters of the world of those that govern the Castles." The names of these creatures appear in the four quarters of each Watchtower on the Great Table.

Finally, an "infinite number" of lesser angels issue forth and arrange themselves in a large circle standing

close to the towers. The wording of Kelley's vision suggests that they come out of the gates after the sixteen Dispositors, but Ave indicates that this multi-task is performed by the angels of the thirty Aurs, or Aethers, and that they come out from the rainbow crosses. These angels "presumably give obedience to the will of men, when they see them." This is extremely important, because it explains why Enochian magic can only be worked with "visible apparition." The obedience of the angels of the Aethers to the magician requires that the magician see the angels in the crystal or by some similar means.

This echoes the Irish folk tale that a leprechaun can only be commanded by a human being to reveal his treasure while he is held captive. Once he slips beyond the reach of his captor, he regains his freedom. Similarly, the jinn imprisoned by Solomon in brass bottles could be compelled to grant wishes to the persons who discovered them. These tales express a fundamental principle of spirit magic. To be controlled, a spirit must be embodied in some form. This form may be an image or a name. The manifest form of the spirit acts as a kind of psychic bottle that constrains the spirit and binds it to the human mind that conceives the form.

The Ensign Bearers stop at the ends of their ground cloths and maintain their ranks opposite their respective gates. The twenty-four Seniors approach each other in the middle of the Court, while the rest stand waiting their places. The Seniors form a ring facing inward and seem to hold a consultation with each other. That is the end of Kelley's vision.

Ave points out to Kelley the importance of the numbers of each rank in this procession (1 + 3 + 6 + 1 + 1 = 16). This is the number of the Dispositors, or Dispositers—those who arrange and set in right order the

things of the manifest world, and who ensure that everything happens in its proper season and due sequence.

The communication between Dee and Ave following the initial description of Kelley's vision seems enigmatic, but is really quite simple. Ave merely points out to Dee that the vertical pillar of the central cross on each watchtower of the Great Table will contain two columns of letters, and therefore it may either be regarded as one pillar, or two if the columns of letters are divided. At this point Dee has not received the Great Table, so the directions mean nothing to him.

CHAPTER TWELVE

The Transmission of the Great Table

THE TABLE OF THE EARTH

As he had promised during his exposition of the Great Table, the angel Ave appeared to Kelley on the following Monday (June 25, 1584) and delivered the letter squares of the Watchtowers that compose the quadrants of the Great Table. These were presented in the form of visual images within the crystal.

First, Kelley saw the interior of the stone obscured by a white curtain. The curtain was then withdrawn and discarded in a heap in the background to reveal a standing figure in a white smock with a white circlet around his head. Although Kelley did not recognize the angel, Dee knew him to be Ave because the angel had promised to appear on Monday. As Kelley watched, fire consumed the angel to ashes. From the ashes he rose up renewed and brighter than before, saying, "So doth the glory of God comfort the just, and they rise again with a threetold glory."

The angel extended his hands and seemed to spread or part the air in front of him. A square table appeared before the angel. This table represented the Great Table of the Watchtowers. Dee wrote in the margin of his manuscript: "The Table of the Earth." This is also true, since the Great Table applies to the earthly (manifest) realm.

From the table Ave removed a black "Carpet cloth. From Kelley's earlier vision of the Watchtower we know that this corresponds to the north. Beneath the black cloth was a green cloth which Ave also removed. The green cloth stands for the west. Beneath the green cloth was a white cloth representing the south. After Ave pulled off the white cloth, a red cloth was revealed corresponding with the east. The removal of the red cloth revealed the tabletop itself, which Kelley appeared to be made of "earth, as Potter's Clay very raw earth." The table was square, with four legs made of clay or earth. Two of the legs touched the ground but two did not.

It should be noted that the removal of the different colored cloths symbolically traced a complete circle around the world counterclockwise. This is the direction of motion (as Carl Jung observed) from the conscious mind to the unconscious.¹ The motion is from the circumference to the center which is symbolized by the baron having the table as the ground of creation and the clay of Adam. The direction of travel around the compass is opposite to that which usually occurs in the Enochian manuscripts, but this is because Ave is traveling from the outward manifest world of Dee and Kelley into the secret center of the Earth where all mysteries are concealed.

Why the table should have two legs that touch the ground and two that do not is a mystery. Perhaps it refers to the four elements: earth, water, air, and fire. The two legs that touch the ground are earth and water, and the two that do not are air and fire. However, this is only speculation.

THE FIRST SEAL

In the upper-left corner of the table (the far left from Kelley's point of view) appeared the figure of a T with four bright beams of clear light rising from its top. This is the seal of the Watchtower of the east. The direction was not given, but we know it must be the eastern quarter of the table because it is the first quarter, and the east is the first quarter in Enochian magic. Ave, as he reveals the seals and after them the Watchtowers themselves, is now progressing from the center outward in a counterclockwise direction.

To make doubly certain that Kelley noticed the position of this seal on the table, Ave pointed at the T with the four beams, saying:

Ave: That part of the Table of the earth of those that govern the earth: that is are governed by the seven Angels that are governed by the seven that stand before God, that are governed by the living God, which is found in the Seal of the living God, (Tau with the four) which signifies the four powers of God principal in earth, etc.

A voice: Move not, for the place is holy, and become holy. Ave: I will do as thou sayest, and that heareth will be as thou sayest. Unto this, obey the other three Angels of the Table.

The "Seal of the living God" is the Sigmum Aemeth. "Tau with the four" indicates the capital letter T with the small number 4 written above it that is at the top of the table. The word "tau" is the Greek name for T. The word "four" is written in four groups of ten. Tau is the Greek name for T. In Casmobon the last letter "u" in Tau is inverted (which often happened in old books) so that the text reads "Tau with the four," an obvious absurdity that has undoubtedly confused many students of Enochian magic.

The seven angels that "govern the earth" mentioned by Ave are the seven angels whose names appear in the larger hexagon on the *Sigillum Aemeth* (Zhrilia, etc.). These curious names are extracted from a magic square composed of the seven more common names for the angels of the seven planets (Zaphkiel, etc.). These latter are "the seven that stand before God" (see *Revelation* 4:5).

The common names for the angels of the planets are written down continuously in columns from left to right to form a letter square, and the uncommon Enochian names are extracted by reading the rows across the square from left to right. You will remember this square from the earlier examination of the *Sigillum Aemeth*, was revealed on March 20, 1882, and is recorded in the second book of Dee's *Liber Mysteriorum*:

Z	I	I	R	H	I	a
a	Z	C	a	a	c	b
p	a	u	p	u	b	r
b	d	m	b	i	a	i
k	k	a	a	e	e	e
	e	e				
e	e	i	i	M	G	+

The voice that spoke and commanded Dee and Kelley not to move was the voice of the King of the Watchtower of the east, which the T with the four beams represents. Ave cautioned the men to also remain so while receiving the seals of the other three Watchtowers.

THE SECOND SEAL

In the upper right corner of the table (the far right from Kelley's perspective) appeared a cross which Kelley described as "like an Alphabet Crosse." This symbol because it is the second to appear, relates to the Watchtower of the south and reveals the placement of that Watchtower on the Great Table. Kelley remarks: "This Crosse and the other T do seem to lye upon the Table in a dim dunnish, or a sky colour. All the Table over seemeth to be scribed and raised with new lines."

Ave: The earth is the last, which is with the Angels, but not as the Angels, and therefore it standeth in the Table of the seven Angels, which stand before the presence of God in the last place, without a Letter, or number, but figured by a Crosse.

It is expressed in the Angle of that Table, wherein the names of the Angels are gathered, and do appear as of Michael and Gabriel.

(See: I remember, there is an Alphabetary Crosse.)

This is a clear reference to the small cross that marks the empty final square in the table of the seven planetary angels.

THE THIRD SEAL

The third seal of the Watchtowers appeared, as might be expected, on the lower-right corner of the table (the near right corner from Kelley's perspective). Moving around the points of the compass, this quarter of the table belongs to the Watchtower of the west. On it Kelley observed another cross with letters and numbers in its angles, as appears in the illustration of the four seals. The angel Ave makes the cryptic comment, "It is in that

Table, which consisteth of 4 and 8." This refers to the fifth Ensign of Creation, one of the ten tablets to be placed on the Table of Practice during scrying. The fifth Ensign, which is connected with Mercury on the Tabula Angelorum Bonorum 49, consists of four rows and eight columns. The seal of the Watchtower of the west occupies the second square in the bottom row on this Ensign.

THE FOURTH SEAL

Finally, on the lower left corner of the table of earth (the near left corner from Kelley's perspective), Kelley saw "a little round smoke, as big as a pin's head." This quarter of the table is related to the Watchtower of the north, which is the final point of the compass, moving clockwise around the Earth beginning in the east. The seal of the north is usually represented as a point or circle with lines radiating from it.



Original Four Seals of the Watchtowers

In my judgment, the way these seals were revealed establishes the correct placement of the Watchtowers on the Great Table, and the relationship between the seals and the Watchtowers. Dee never recognized that the table of earth was intended by the angels to represent the Great Table, or that the order in which the seals were placed was to be followed in placing the Watchtowers themselves. Consequently, he remained in doubt about the positions of the Watchtowers on the Great Table for the rest of his life.

"AND HIS SPIRITUAL CREATURES"

After the fourth seal was revealed, the crystal was obscured by a mist and Kelley heard "a great voyce of humming and rumbling" in the showstone. This seemed to reveal an infinite number of bright wormlike things going up and down in the air. Higher than these he saw a cloud of little black specks. They also floated up and down, and sometimes mingled with the worms.

Ave then delivered the monologue on Enoch that I have already quoted in Chapter One ("The Lord appeared unto Enoch," etc.). This is significant because the placement here links the Watchtowers strongly with the wisdom of Enoch, and indicates how central they are to Enochian magic. The Watchtowers are the very heart of the doctrine delivered by the angels.

Dark smoke boiled up from the table of earth, leaving behind it a golden slime. The worms and motes in the air touched down on the surface and ascended upward. Ave took the smoke and "died it up," saying "I die the soul up from all men, but from the good." Another dark cloud covered everything. This cleared to reveal a green. Ave told Kelley to note the number, and Kelley

informed Dee that he counted thirteen columns and twelve rows. Apparently Kelley was viewing this grid at a right angle, because the grid of each Watchtower is twelve columns and thirteen rows.

Within the squares of the grid appeared characters or sigils. Ave remarked to Kelley, "They be the images of God his spiritual Creatures." He ordered Kelley to write down what he saw. Kelley protested that he could not. Dee urged Kelley to try his best. Kelley struggled along for a time, then "fire flashed in his face, as shortly after he said, I perceive they be easie to make so that I tel. the squares by which the lines do passe and draw from middle prick to middle prick." He finished drawing the sigils on the grid of the first Watchtower, then proceeded to fill in the grids of the other quarters of the Great Table.

These sigils are not illustrated in Casaubon, but it is obvious that they were the sigils of the ninety-one geographical spirits of the 30 Aethers (see Chapter Fifteen). It is interesting to note that the sigils of the genii of the parts of the Earth were conveyed by the angels before the actual Watchtowers themselves. It would therefore have been impossible for Kelley to consciously connect the graphic sigils with the letters of the spirit names upon which they are based.

THE FOUR WATCHTOWERS

Again the stone grew dark. Ave ordered Dee and Kelley to rest for an hour. No doubt the strain of concentration had been almost unendurable, particularly for Kelley. When the men resumed the scrying session, Ave immediately began to deliver the letters of the Watchtower in the east.

Ave: In the name of God, be diligent, and move not for the place is holy.

Take the first square: write from the left hand toward the right, you shall write small letters and great.

Say what you see. In R.R. I

A I A

Dee: I find here one square among these Characters that hath nothing in it.

Ave: It must be filled.

R I L

Dee had not yet realized that the grid first seen by Kelley was tipped on its side, and had to be rotated a quarter turn. He was trying to insert the twelve letters of the first row into one of the columns, which have thirteen squares. It did not take him long to understand his error. Some of the letters in the Watchtowers are initials because they begin the names of the ninety-one spirits of the regions of the Earth, which correspond with the sigils previously drawn on the grids (at a right angle, apparently*) by Kelley.

A few of the letters are mirror inverted left to right. These indicate that the names of the geographical genii that contain them may be written forward or backward. When written backward, they are the names of evil spirits; when written forward, of good spirits.

Kelley scried the Watchtowers in the following order: 1) east, then middle "lines of God" as identifiers, then 2) MOR, DIAL, ICTGA, 3) OIP, TEAA, PNOCE, 4) MPH, ARSL, GAIOL. After scrying the Watchtowers, Ave commented on the significance of the middle line and the pillar of God in each Watchtower.

. In the middle line o r o f b A h a u z n t
There are six lines above, and six below. That line is called

linea Spiritus Sancti and out of that line cometh the three names of God from the East gate, being 3, 4, and 5 letters which were the arms of the Ensignes that were spoken before. Ord. (bah anppi, I said before, that God the Father a mighty pillar divided with a right line

The Father himself without the son

The Father and Son by addition of the line

These two then beginning: I A

d

at

er

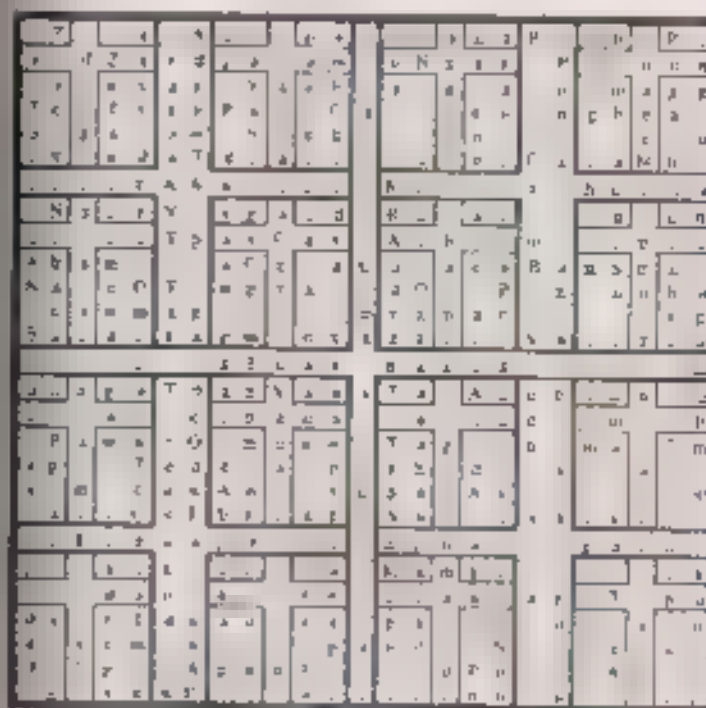
That is the great Cross that came out of the East gate

The meaning is that the double vertical pillar that forms the center of each Watchtower and crosses the middle row of the Holy Ghost at a right angle signifies God the Father when double, but Father and Son when the two columns are separated by a vertical line. It is not clear in Casaubon which column of the Great Cross belongs to the Father and which to the Son. However, the left column is the column of mercy which suggest that it belongs to the Son, whereas the right column is the column of judgment suggesting that it belongs to the Father.

Dee had no problem correctly placing the first Watchtower in the upper left quarter of the Great Table, and linking it with the east. He correctly placed the second Watchtower in the upper-right corner of the Great Table, which is associated with the south. However, for some reason he inverted the third and fourth Watchtowers. He was going to place them correctly. He noted beside the fourth Watchtower, "This is the Table that had the black round smoke," which would have enabled him to place it in the lower left quarter. But immediately below he wrote a second note, saying, "No, it was the Table before."

The result is that on the Best version of the Great Table, which is known as the Original Table, Dee has (in

my opinion) inverted the third and fourth Watchtowers. The seals of the Watchtowers are placed correctly at the corners of the Original Table, as they were revealed by Dee. The four inverted capital letters are indicated by asterisks. It is not immediately obvious that the capital A in the bottom row of the OIP TEAA, PIXCE Watchtower is inverted; however, Dee has drawn the A with a hook on its right leg, and written in the margin "A is anward."



The Original Great Table of the Watchtowers

Dee numbered the Watchtowers on the Great Table in the order of their initial transmission, in two rows from left to right, 1 Upper left ORO, etc., 2 Upper right MOR, etc., 3 Lower left OIR, etc., 4 Lower right MOK, etc. He was obviously uncomfortable about inverting the bottom two Watchtowers from their natural places on the points of the compass. Several times he asked the angels for confirmation.

Ave New. What is that, that is hard to you?

Ave. First, whether the Table for the middle Crosse of holding the four principal parts be made perfect or no.

Ave. Thou hast found out the truth of it.

There is no question that this numbering of the quadrants on the Great Table was intended by the angels, at least at this stage. On January 14, 1585, Kelley received an extremely important vision which I have called the Vision of the Round House. This vision expresses, in a pictorial form, the flow of elemental energies on the Great Table. At the outset of the Vision of the Round House, the relationship between the four directions and the numbering of the quarters is clearly established:

On that place standeth a round House, it hath four corners [with 7, and 4 Windows, and every Window is round and hath 4 round partitions, round also. It hath 4 Doors, and at the East Door is one step, at the South 2 steps, and at the North 3, and at the West Door 4 steps.

The number of steps before each door is the numbering of the related quadrants on the Original Great Table. However, accepting that this numbering of the quadrants of the Great Table is correct, it does not follow that the placement of the two lower Watchtowers on those quadrants is also correct. The seals of the Watchtowers are revealed in a circle around the point

of the compass, east, south, west and north. Each class of angels also unfolds in a complete clockwise circle around the Great Table. In my opinion (and it is only an opinion), the Watchtowers should be placed in a complete clockwise circle beginning in the east in the order in which they were first revealed.

THE TABLET OF UNION

After instructing Dee in some of the uses of the names in the Watchtowers, Ave delivered what is commonly called the Tablet of Union, because its letters appear on the central Black Cross of the Great Table. This Tablet is formed by combining the letters in the names of the three geographical spirits of the tenth Aether, ZAX, Lexarph, Cornanian and Tabitoru. These are written continuously left to right into the rows of a square with four rows and five columns. The initial L in the first name is omitted. Ave instructed Dee to "Look out Lexarph, with the two other that follow him, among the names of the Earth the three last: Lexarph Cornanian Tabitoru."

e	x	a	r	p
h	e	o	n	a
c	a	n	i	a
b	i	t	o	r

Tablet of Union

These names for the spirits of the tenth Aether had been revealed by the angel Mapsama to Kelley more than a month earlier, on May 21, 1584, along with the names of the other spirits of the first fourteen Aethers.² Concerning the placing of the names of the Tablet of

Relay: A man standerh in the Air in a fiery Globe of m heights, accompanied with some hundred of Puppets; on the one side of him standerh a woman, and about her an our Clouds all white.

The man upon a white Triangle shewed these Numbers with spaces, as you see following. There follows a tabular numerical table, which I have amended.

Dee Note: When E. K. had shewed me this Note I by and by brought forth my book of Enoch's Tables, and found the four letters T H A I to be the four first letters of the four principal squares standing about the black Cross, and that here they were to be placed otherwise than as I had set them. And in the first placing of them together, I remember that I had doubt how to join them: for they were given apart each by themselves.

Secondly, I found on the 4 Characters, saying they were inverted somewhat, and one of them closed, whereas I found none like, but very near. These Characters were on every square one.

Thirdly, I did take these numbers contained between the lines, some more and some fewer, to be words to be gathered out of the Table of letters, so many words as were distinct companies of numbers, it is to wit, 41.

Hereupon we began to number the squares wherein the letters stood in Enoch's Tables as I had them, but we could not exactly find the words, but somewhat near. Hereupon being tired and desirous to know the sense of that Cypher we left off till after supper, and then we assayed again, but we could not hold it out though we knew very near what was to be done by the instruction of a spiritual Voice, now and then helping us toward the practice.

At length E. K. was willing to go down into his Chamber and I did remain still at our Dining Table till his return, which was within an hour or somewhat more. And at his return thus he brought us withing there is printed in rough form the amended Great Table of Raphael.

Raphael: The black Cross is right, and needeth no mending. But thus much I do, to let thee understand that

thou mayest consider thy self to be a man. And beneath this understanding, unless thou submit all into the hands of God for his sake, who else leaving you, all naked provideth in his creatures in his own glory... I Raphael command thee to make a Covenant with the Highest, and to consecrate thy wings more than your own lives.

The Reformed Great Table of Raphael, which I give here in its corrected form (see page 186), is the arrangement of the Watchtowers most often used in modern magic. The ordering of the Watchtowers on the Reformed Table was adopted by the Golden Dawn, and after the baptism of the members of this Hermetic Order was spread throughout English-speaking countries.

As you can see, Raphael does not allocate the Watchtowers around the quarters of the Reformed Table in the order of their initial reception any more than Dee did in the Original Table. He places the first received Watchtower (ORO, IBAH, AOZPI) on the east quarter of the Table, which is the upper left. However, he puts the fourth received Watchtower (M'PH, ARSI, GA OL) on the south quarter, the upper right. The third received Watchtower (OIP, TEAA, PDOCE) he puts on the west quarter of the Table, the lower right, but places the second received Watchtower (IMOR, DIAL, HCTCA) on the north quarter of the Table, the lower left.

You must decide for yourself which version of the Great Table to use. In my opinion, neither the Original Table of Dee nor the Reformed Table of Raphael is correct in its placement of the Watchtowers on the quarters. This conviction led me to create yet a third version (see Chapter Ten), which I have named the Restored Great Table, because it restores the Watchtowers to their original sequence around the Earth. The Watchtowers are placed upon the Table in a clockwise circle beginning

The Reformed Great Table of Raphael

with the upper left quarter (east—DRO, IBAH, ADZPI), then the upper right (south—MOR, DIAL, HCTGA), then the lower right (west—OIP, TEAA, PDOCE), then the lower left (north—MPH, ARSL, GAIOL).

In this Restored Great Table, the numbering of the quadrants (as assigned to them in the Vision of the Round House) remains unchanged, but the numbers attached to the Watchtowers that occupy the two lower quadrants become inverted. The fourth Watchtower delivered by the angels (MPH, ARSL, GAIOL) is placed in the northern quadrant, which bears the number

three, and the third Watchtower delivered by the angels (OIP, TEAA, PDOCE) is placed in the western quadrant which bears the number four.

I suspect that the main reason Raphael felt compelled to deliver the Reformed Great Table to Kelley was to correct the placement of the last two Watchtowers, not that Kelley somehow got the instructions of the angel mixed up. Raphael also corrected many of the individual letters of the Watchtowers. I have adopted these letter corrections in my own Restored Great Table.

CHAPTER THIRTEEN

The Angels of the Watchtowers

EAST AND WEST, IN RESPECT TO THE POLES."

Each Watchtower has distinct classes of spirits that are arranged in a hierarchy of descending authority. The structure of the hierarchy and the functions of its parts are the same for all four Watchtowers. However, those angels whose names are on the Watchtower of the East only act in the east, while those whose names are on the Watchtower of the West only act in the west, and so on.

There is some ambiguity over just where the four parts of the Earth are to be reckoned. Dee quite reasonably asked whether this meant the four directions in relation to the magician, regardless of where he might be standing, or the four regions of the Earth. Ave replied, in a somewhat ambiguous fashion, that it meant the four directions with respect to the poles of the Earth.

Ave: The 24 Seniors are all of one Office. But when thou wilt work in the East, thou must take such as bear rule there; so must thou do of the rest.

Dee: Do you mean the estate, in respect of any place we shall be in, or in respect of any earthly place, accounted always the East part of the world, wheresoever we be?

Ave: The East and West, in respect of your Poles. What will you, else, do, me?

It is not clear from Ave's statement which system he is intended. Does a first suggestion, that each should be reckoned from the location of the magician, is a much more workable solution than to try to divide up the nations of the world. To decide whether a particular place lies in the east, south, west or north is by no means an easy task. Obviously, Sweden is in the north, but is England in the north or the west? Is Russia north or east? What about South America? Or Hawaii? Or Morocco? The only certain location is Jerusalem, which was considered to be the center, or navel, of the Earth.

For the sake of simplicity, I suggest that the four directions of the world be related to the place where the Enochian magic is being worked, when the effect is to take place away from the place of working. That is to say, if the magician works a ritual in London that is to take place in Paris, he or she should use the spirits of the eastern Watchtower. Only if the magic is to take effect in the same place as the working of the ritual should the four regions of the Earth be considered. For example, if the magician works a ritual in London that is to take place in the same part of London, without a specific geographical focus, the angels of the western Watchtower would be employed (as once England was, in the Asiaica times, considered part of the west).

The accompanying table (opposite) shows a Watchtower with the offices of the angels whose names are found on its quarters. It should be noted that the quarters of the Watchtowers are numbered the same way the Watchtowers themselves are numbered on the Great Table.

East: 1	South: 2
Dispositors	Dispositors
Revolving Table	Table of the
Good Angels	Good Angels
Teach, Mark, and	Teach, Mark, and
Heal the sick	and the sick
Evil Angels	Evil Angels
Wise and	Considerable
Power	and
North: 3	West: 4
Dispositors	Dispositors
Arts and Crafts	Secrets of Men
Good Angels	Good Angels
Teach, Mark, and	Teach, Mark, and
Heal the sick	and the sick
Evil Angels	Evil Angels
Wise and	Evil and Base Uses
Power	and

Offices of the Angels on Any Watchtower

THE ANGELIC HIERARCHY

The angels on the Watchtowers are those described in an emblematic way in Kelley's Great Vision. The Watchtowers also contain the names of evil spirits not mentioned in Kelley's vision. The Watchtower of the East will be used as an example, but the same classes of angels and spirits are to be found in the same places on all four Watchtowers, and the office or function of each class of angel is similar on all the Watchtowers.

THE KINGS

The King is the angel that Ave describes as the Overseer and Watchtower. This suggests that the King and the Watchtower are, to some extent, synonymous. Ave also

says, "the Chief Watchman, is a mighty Prince, a mighty Angel of the Lord." Kelley describes the King as solemnly and very much Apparel on his back, his Robes having a long train." It is the function of the King to sit or for the six Seniors for judgments.

The name of the King of the Watchtower of the East is either Bataiva when the King evokes the Seniors for an act of mercy, or Bataivh when the King evokes the Seniors for an act of severe judgment. Ave says, "Thou hast Bataiva or Bataivh. You must take but one of them either the [final] A or the h. A, connotes, and h connotes *adversus*." A is a letter taken from the left column of letters on the double pillar of God in each Watchtower (presumably the column of the Son) that makes the King merciful, and a letter taken from the right pillar (presumably the column of the Father) that makes the King severe.

The name of each King is written in a clockwise spiral around the double intersection of the Great Cross on each Watchtower, beginning with the fifth letter in the name of the Holy Ghost or Spirit. The last letter in the name of the King of the east is either the A or h in the two squares that form the center of the Cross. The letters of the name Bataiva are highlighted in the accompanying diagram which shows the center of the Watchtower of the East.



The only deviation from this pattern occurs on the OIP TEAA, PDOCE Watchtower, which is the Watchtower of the North on the Original Table, but the Watchtower of the West on the Reformed Table of Raphael, and also on my own Restored Table (remember, the quarters of the east, south, west and north do not shift on the Great Table even when the Watchtowers themselves are moved). On the OIP TEAA, PDOCE Watchtower the letter "a" occurs twice in the intersection of the Great Cross. Dee has distinguished between the King of mercy (Phioma) and the King of severity (Edipma) by interchanging the second and third letters in the name of the King to indicate mercy.

The eight names of the Kings on the Original Great Table of the Watchtowers are as follows:

EAST	Bataiva (mercy)	SOUTH	Iczhica (mercy)
	Bataivh (severity)		Iczhbcl (severity)
NORTH	Eldpma (mercy)	WEST	Raagios (mercy)
	Edipma (severity)		Raagiol (severity)

THE BANNER NAMES OF GOD

The three names of God on the line of the Holy Ghost ("linea Spiritus Sancti") are those that were written on the three banners assigned to each of the gates of the Watchtower in Kelley's Great Vision. Ave called these the names of God "to govern all creatures upon the Earth, visible and invisible, comprehending 1, 4, 5." It is significant that there are twelve letters in the three names, and twelve names in all. This links the banner names with the twelve permutations of Tetragrammaton, a vital part of Hebrew occultism that both Dee and Kelley were familiar with from their studies.

The three banner names may be regarded as a divine authority of the King of the Watchtower, who is sometimes referred to by the angels as a prince to distinguish him from the One King, Christ. The four King of the Watchtowers carry out the edicts of God the Son and God the Father. These two aspects of God are of one purpose, as is indicated by the pillar on the Great Cross, which is both the pillar of the Father when undivided, but also the pillar of Father and Son when divided with a line down the middle.

It is under these banners that Katalva rules the east, Ozthra rules the south, Raagios rules the west, and Eldprna rules the north (on the Original Table). Dee employs these twelve names in the opening "Fundamental Obesence" to God that comes before all his invocations in his personal Book of Spirits, which is recorded in his manuscript *Liber Scientiae*.²

The three names of God are extracted by reading across the Line of Spirit from left to right. The diagram below shows the central part of the Watchtower of the East with the names of God in boldfaced type.

I	m	o	i	b	a	T	d	i	a	r	i
a	r	o	a	b	A	h	a	u	z	p	i
c	N	a	b	r	v	i	x	g	a	z	u

The twelve banner names of God on the Original Great Table of the Watchtowers are as follows:

EAST: Oro, Ibah, Aozpi SOUTH: Mor, Dial, Huga
NORTH: Oip, Teaa, Pdoce WEST: Mph, Arsl, Gal

THE SENIORS

The Seniors of each Watchtower are described by Kelley as "six ancient men, with white beards and staves in their hands." Ave explicitly says of the twenty-four Seniors that they are "the 24 Seniors, that St. John ~~meaneth~~ saith." Therefore their description in the fourth chapter of *Revelation* applies: "And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold." Later, the elders arise from their seats and fall down upon their knees before the throne of Christ and "cast their crowns before the throne."

The Seniors (or Senators as they are also called by Ave) are the only group of angels in the Great Vision that perform two actions. They walk out of each gate in a single rank, six abreast, in company with all the other angels who surround the King. But when they reach the center of the four Watchtowers (called the "Court" by Ave, who is making a pun on the legal court of judgment), they go to the middle and form a ring. Although the ring is described in the middle of the court, this would be the location of the throne of Christ, who is always situated in the center of everything. Ave says, "They seem to consult."

In describing the manner of extracting the names of the Seniors to Dee, Ave says: "Now for your six Seniors, whose judgment is of God the Father, the Son, and the Holy Ghost." The act of judicial judgment is clearly central to the role of the Seniors. The Seniors represent the twenty-four hours of the day, and thus time. They sit in judgment over the actions of the human race, which occur in time. As I have shown in my book

tetragrammation, the Enochian angels conceived of the Seniors as being seated around the throne of God in two rings of twelve chairs each, one ring directly above the other. Each ring was in two crescents of six chairs. This is indicated quite clearly in a vision Kelley experienced on January 13, 1954:

Now I see all those men, whose feet I saw before. And there sitteth One in a Judgement seat, with all his teeth very. And there sit six, on one side of him, and six on the other. And there sit twelve in a lower seat under them. All the place is like Gold garnished with precious stones. On his head is a great stone, covering his head: a stone most bright brighter than the Sun.

The reason Ave says that the Seniors are "of God the Father, the Son, and the Holy Ghost" is because their names trace out the Great Cross on each Watchtower with each name beginning from one of the two letters at the intersection of the Cross and proceeding outward. The names of the two Seniors located on the line of the Holy Spirit may be written with either six or seven letters depending on which of the two letters at the intersection of the Cross is chosen to begin the name. For example, the name of the first Senior of the east may be either Abion or Hannon, reading from either of the letters at the center of the Great Cross to the left along the line of Spirit.

Ave tells Dee that he should make the names of the two Seniors located on the line of Spirit to be of seven letters "when the wrath of God is to be increased." The addition of the extra letter intensifies the power of the Seniors, which is the power of judgment. For the sake of uniformity, the names of all six of the Seniors are usually written with seven letters. In the following diagram the names of the Seniors of the Watchtower of the East are indicated in boldfaced type:



The names of the twenty-four Seniors of the Original Great Table are:

EAST	(H)abion Aaoxan Hannon (A)haozi Hipolga Aviozar	SOUTH	(L)aidrom Aczior Lzinopo (A)thetga Lhiansa Acmbicu
NORTH	(A)aeptio Adooet Alndood (A)aploce Arinnap Anodoin	WEST	(L)saluon Salinon Laoxip (S)igaiol Ligisa Soazni

THE DISPOSITORS

The sixteen Dispositors at each Watchtower are located above the arms of the four lesser crosses. Ave says: "After every Cross, attendeth 16 Angels, dispositors of

be will of those, that govern the Castles." It is the Dispositors who actually carry out the will of the King. Kelley describes them as "16 white Creatures." Concerning these sixteen angels who are above the lesser crosses, Ave tells Dee that they "have no participation with Devils."

There are four Dispositors above every lesser cross. Each is represented by a single letter. For example, the diagram below shows the subquarter of the east (upper left quarter, on the Watchtower that occupies the eastern quarter of the Original Great Table. In this diagram the four Dispositors are highlighted in boldfaced type.

r	Z		I	a
a	r	d	Z	a
c	z		n	s
T	o	.	T	t
S		g	u	s
f	m	o	n	d

As was true of the single-letter names of the forty-two Ministers that serve each heptarchical Prince, these rows of single letters may be permuted to yield four names of four letters. For example, the four letters above the arm of the lesser cross in the eastern subquarter of the Watchtower of the East are r Z I a. Each letter represents a Dispositor. By moving each letter in turn to the beginning of the row, four names of four letters are generated:

r	Z	I	a
Z	r	I	a
I	r	Z	a
a	r	Z	I

The set of four Dispositors above the arm of each lesser cross is ruled by a specific name of God. This name is created by adding the letter in the Black Cross of the Great Table that stands in the same row as the four Dispositors to the head of the four letters of the Dispositors. In the example, the letter in the Black Cross that shares the same row with the Dispositors above the lesser cross in the eastern subquarter of the Watchtower of the East is e. This letter from the Black Cross is placed before the letters of the group of Dispositors to form the divine name Ezla.

By a similar process, the divine name that rules the four Dispositors above the southern lesser cross of the Watchtower of the East is Eutpa. The divine name that rules the four Dispositors of the western lesser cross of this Watchtower is Hxgzd. The divine name that rules the four Dispositors of the northern lesser cross is tcnbr. The divine name is employed ritually to evoke the four Dispositors related to it.

Each of these four groups of Dispositors has its own function in Enochian magic.⁴ Dispositors in the eastern subquarters rule the "knitting together of Natures," which means the joining together of things as in the process of growth or healing. The opposite power also applies, which is the destruction of natures, since the creation of one thing is the destruction of another. Elsewhere, in the list of uses of the Great Table, Ave tells Dee that these angels control

The Conjoyning and knitting together of Natures, the Destruction of Nature, and of things that may perish.⁵ Those in the southern subquarters rule the "carrying from place," which probably signifies physical travel of persons and the movement of objects. In

the list of uses of the Great Table Ave calls this: "Moving from place to place [as, into this Country, or that Country at pleasure]"

About those in the western subquarters, Ave tells Dee: "Herein may you find the secrets of Kings, as they come unto the lowest degree," which seems generally to signify the revelation of secret things. In a marginal note Dee shows that he understood this as "the secrets of men knowing."

Dispositors in the northern subquarters rule "All Hand-crafts, or Arts," which signifies the teaching and bringing of success in the arts and sciences. Dee understood this to mean "All humane knowledge."

The function of corresponding groups is the same on all the Watchtowers, but applies to different zones of the Earth. Ave tells Dee:

But you must Note, That as the Angels of the first of the four Crosses in the East, which are for Medicine: so are the first of the second, the first of the third, and the first of the fourth, so that for Medicine there be sixteen, and so of all the rest in their order: but that they differ in that, some be the angels of the East, other some of the West, and so of the rest."

Ave is talking about the angels beneath the arms of the lesser crosses here, but the principle applies to the Dispositors as well. For example, the office of the four angels above the lesser cross of the west on the Watchtower of the East is to reveal secrets in the eastern part of the world. The function of the similar group above the lesser cross of the west on the Watchtower of the North is also to reveal secrets, but these four angels reveal the secrets of the northern part of the world.

Listed in the accompanying table are the names of the sixty-four Dispositors who stand above the arms

of the sixteen lesser crosses on the Original Great Table along with the ruling divine names and offices of these angels. Again, it must be stressed that the quarters east, south, west and north relate to the Great Table itself, not to the individual Watchtowers. The associations of the Dispositors with the directions will be somewhat different on the Reformed Table of Ramiel and my own Restored Table because the Watchtowers occupy different quadrants.

Subquarter	Watchtowers				Function
	East	South	West	North	
Eastern	1. A 2. B 3. C 4. D	5. E 6. F 7. G 8. H	9. I 10. J 11. K 12. L	13. M 14. N 15. O 16. P	Revelation of secrets of the East
South	17. Q 18. R 19. S 20. T	21. U 22. V 23. W 24. X	25. Y 26. Z 27. AA 28. AB	29. AC 30. AD 31. AE 32. AF	Revelation of secrets of the South
Western	33. AG 34. AH 35. AI 36. AJ	37. AK 38. AL 39. AM 40. AN	41. AO 42. AP 43. AQ 44. AR	45. AS 46. AT 47. AU 48. AV	Revelation of secrets of the West
Northern	49. AW 50. AX 51. AY 52. AZ	53. BA 54. BB 55. BC 56. BD	57. BE 58. BF 59. BG 60. BH	61. BI 62. BJ 63. BK 64. BL	Revelation of secrets of the North

The Dispositors on the Original Great Table

THE ANGELS BOTH GOOD AND EVIL

These are the angels in each Watchtower whose names are written on either side of the lesser crosses beneath the arms of the lesser crosses. They are obviously related to the sixteen Dispositors, but this relationship is never made completely clear by the Enochian angel. The sixteen angels above the arms of the lesser crosses are said by Ave to be wholly good, whereas the sixteen angels below the arms are of a mixed nature, neither wholly good nor wholly evil.

Only one set of sixteen angels for each Watchtower appears in Kelley's Great Vision, so it is possible that by the Dispositors Ave intends the angels below the arms of the crosses. I tend to believe that the Dispositors are the angels above the arms because all the other angels in the Great Vision are good. It might be speculated that the sixteen angels above the arms rule the sixteen below the arms, but Ave does not directly state this relationship.

There are four good angels and four sibling evil angels below the arm of each lesser cross. The letters that make up the names of the good and evil angels in the eastern subquarter of the Watchtower of the East are highlighted below in bold type.

r	Z	+	l	a
a	r	u	/	
c	k	r	a	n
t	a		t	i
s		g	a	n
f	m	e	n	d

When the names of the angels below the arms of the lesser crosses are written with four letters, they are good angels, but when they are written with only three letters, they are evil angels. Thus they form two distinct sets of angels, but since both good and evil angels derive from the same letters, they should be understood as related, each pair composed of a good and an evil twin.

THE GOOD ANGELS

The names of the good angels are derived by reading across each row from left to right. In the example, the good angels of the subquarter of the east on the Watchtower of the East are Czns, Toti, Sias and Fmond. To greatly increase the effectiveness of their function, they may be made into names of five letters by including the letters in the column of the lesser cross. Czons, Toti, Sogas, Fmond.

Each group of four good angels in the subquarter of a Watchtower has its own particular function. The function of the four angels in the example is healing. By adding the letters in the stem of the lesser cross to the names, their power of healing becomes enhanced. Ave says concerning the four good angels in the subquarter of the east on the Watchtower of the East: "If it be an incurable disease (in the judgment of man, then add the letter that standeth against the name, and make him up five, then he cureth miraculously."

Dee understood Ave's words to mean the letter in the column of the lesser cross should be added to the names, and in his *Liber Scientiae* he gives the names of the good angels with five letters based on this assumption. I should point out, however, that the directions of

the angels are not altogether clear. It is possible that Ave intended that the letter in the Black Cross (that occupies the same row as the name of a good angel) should be added to the front of the name of the angel to intensify its power. If this is done, the four good angels whose names are of five letters would be Xezus, Atoit, Re and Jinnid. In giving the names of the good angels, I have adhered to Dee's understanding of Ave's directions, but I wanted to point out that another interpretation is possible.

The four good angels of each subquarter are invoked by visible appearance within the crystal, or evoked within the ritual chamber by the name of God of six letters that lies on the column of the lesser cross in the same subquarter, reading from top to bottom. In the example, the divine name that invokes (or evokes) is Idoigo. This same group of four good angels is commanded by the name of God of five letters written on the arm of the lesser cross, reading left to right. In the example, the divine name that commands is Arizal. Speaking again, the angel Czns, Ave tells Dee "It is one of the 4 angels that serve to that crosse, which are ruled by the name Idoigo. It is the name of God, of six letters: id oi go in the crosse that descendeth. In that name [Idoigo] they appear, by the name [Arizal] that is in the crosse [transversary] they do that they are commanded."

As is true of the Dispositors, each group of four good angels on a Watchtower has its own specific function. The good angels in the subquarters of the east rule over medicine. Ave tells Dee: "Those 4 be of Physic. When their names are increased to five letters, their healing power is magnificent."

The angels in the subquarters of the south are concerned with metals and mining. About them Ave says

"they have power over Metals, to find them, to gather them together, and to use them." In enumerating the uses of the Great Table, Ave has also listed as one of their functions "The congelations, and vertues of stones." By this, precious and semiprecious jewels should be understood.

The good angels in the subquarters of the west give knowledge and command of the elemental spirits. The first angel of the four rules the air, the second the water, the third the earth, and the fourth "the life, or fire of things that live." In his list of uses for the Great Table, Ave says concerning the power of this group of good angels: "The knowledge of all elemental Creatures, amongst you. How many kinds there are, and for what use they were created. Those that live in the air, by themselves. Those that live in the waters, by themselves. Those that dwell in the earth, by themselves. The property of the fire which is the secret life of all things."

The good angels in the subquarters of the north have the power of transformations. Ave defines this office in Latin, saying "transmutatio formarum, sed non essentialis," which means that the change is one of outward form but not of essential nature. These angels can change a swain into a lord, or make a beggar appear to be a king, but they cannot transform lead into gold (which must have disappointed Kelley!). They can, however, change a lump of coal into a diamond, since this is a transformation of form and not essence (both are carbon).

The four classes of good angels are the same on each of the four Watchtowers, but those on the Watchtower of the East act in the eastern part of the world, those angels who perform the same function on the Watchtower of the South act in the southern part of the world, and so for the rest.

Subquarter	Watchtower				Function
	East	South	West	North	
Eastern	Ugona	A g r a	U a g r	U p a m	Treasure and Use of Abundance
	U g r a	U p i	N o	A p l a t	
	R g r a	H u d i	U a t a r	O p a	
	U p i	U a t a r	U a t a r	U p i	
Working	U g r a	U p i	U a t a r	U p i	
Commanding	U g r a	U p i	U a t a r	U p i	
Southern	O y n a d	U m a g g	M a g n	U m a g g	Knowledge Flourish and Use Mental
	P a d a r	O t a n	U m a g g	U m a g g	
	H b a r	H i o m	U p a r	A n k a	
	E a	T u n t	R i z	R e a p	
Working	U m a g g	A a e m	H e a p	V a n	
Commanding	U m a g g	U m a g g	U m a g g	U m a g g	
Western	A r o c a	M a m a	X o a c n	A d i r e	Knowledge of A Mementa Conscience
	N p r a	T a m b a	V a a a	R a s p	
	O t r a	S i x p	U a s p	P a m	
	P r o m a	S u r a	R e d	A r o c a	
Working	A n n y	S p i n n	U e a d	H e n p	
Commanding	A n n y	S p i n n	U e a d	H e n p	
Northern	A u m n	O y n a	P a l	P a l	Charges Fourth Essence
	N u a c o	D i	N d a z o	D u r o n	
	C h a p u n	R a g e o	T a d	U a d p	
	S h i a	A n k a	X r i c a	U g e a d	
Working	A u m n	O y n a	P a l	P a l	
Commanding	A u m n	O y n a	P a l	P a l	

The Good Angels on the Original Watchtower

On the table of the good angels, the letters extracted from the pillars of the lesser crosses to increase the number of letters in each name from four to five as indicated in boldfaced type.

THE EVIL ANGELS

I only the first two letters in the name of each good angel are taken, and to the front of them is prefixed the letter in the Black Cross that occupies the same row: the name of an evil angel is created. These evil angels always have names of three letters, as Ave tells Dee. Every name, sounding of three letters, beginning out of that line [of the Black Cross], is the name of a Devil, or wicked Angel, as well from the right, as from the left . . .

When describing to Dee the four evil angels of the sub-quarter of the east on the Watchtower of the East, Ave says

Ave: But if thou wilt send sickness, then take two of the letters, and add the letter of the Crosse: Dee: the black crosse: to that, as in the second, a T o

[Dee: This a, is of the crosse of union, or the black crosse.]

Ave: Then he is a wicked power, and bringeth in disease, and when thou callest him, call him by the name of god, backward: for unto him, so, he is a god: and so constrain him backward, as Ogodi.

Dee: I think the Constraint must be by the name of the Transversary backward pronounced, as of Andza, is backward way, andra. For ogodi, should but cause him to appear by the order of Idogo, used for the 4 good Angels.

The meaning of this passage is that the evil angels are evoked or called to visible appearance by the name

God in the pillar of the lesser cross for their particular subquarter read backward from bottom to top. They are constrained by the name of God in the arm of the cross read backward, from right to left. Because they are evil, the inverted names of God are divine to them, and have power over them.

There is some confusion in the angelic transcript over whether the sixteen evil angels native to each Watchtower

should even be used in Enochian magic. Ave refers to them when he speaks about sending sickness, and also connection with obtaining money in the form of coins.

Ave: These [evil] angels of the southern subquarters give money coined, in Gold or Silver.

Dee: Which these?

Those wicked ones mean you.

Ave:

The other give no money coined, but the metals.

Dee: You mean the good.

Ave:

This suggests that at least some of the evil angels have a legitimate function in Enochian magic. However, a little further on in their conversation Ave strongly contradicts this assumption, much to Kelley's disgust:

Dee: As concerning the wicked here. Shall I call or summon them all, as I do the good ones in the name of God?

Ave: No man calleth upon the name of God in the wicked: They are servants and vile slaves.

Dee: We call upon the name of Jesus in the exorcising of devils, saying in the name of Jesus, etc.

Ave: That [is], against the wicked. No just man calleth upon the name of God to assure the devil.

Dee: Then they are not to be named in the first summoning or invocation.

Ave: At no time to be named.

Kelley: How then shall we proceed with them?

Ave: When the Earth [is] opened unto your eyes, and when the Angels of Light, shall offer the passages of the world, unto the entrance of your senses [chiefly of seeing]. Then shall you see the Treasures of the Earth, as you go. And the caves of the Hills shall not be unknown unto you. Use these, you may say. Arise, be gone, Thou art of destruction and of the places of darkness. These are provided for the use of man. So shall thou see the wicked, and no otherwise.

Dee: This is as concerning the natural Mines of the Earth.

Ave: Not so, for they have nothing to do with the natural Mines of the Earth, but, with that which is corrupted with man.

Dee: As concerning the coined they have power to bring it.

Ave: So they may that they keep, and so other.

Dee: How shall we know what they keep, and what they keep not?

Ave: Read my former words, for thou dost not understand them.

Ave: Read it [beginning at the first line on this side] when the Angels of Light, etc.

I mean of coined money that they keep not, How shall we do to serve our necessities with it?

Ave: The good Angels are Ministers for that purpose. The Angels of the 4 angles shall make the Earth open unto you, and shall serve your necessities from the 4 parts of the Earth.

This is not exactly a clear statement on the part of the angel. He seems to be saying that although the evil angels can be used to cause sickness and obtain coined money, they should not be named except to banish them from the clay of human flesh. Dee did not understand that Ave was speaking about the dark places of the human body, not the mines of the Earth.

The offices of the evil angels are substantially the same as those of their good brethren, but their areas of expertise are perverted to evil purposes. For example, the good angels of the eastern subquarters cure disease and teach medicine, while the evil angels bring sickness and death. The good angels of the southern subquarters teach the finding and use of metals, while their evil twin teach counterfeiting and the wicked uses of money, such as gambling. The good angels of the western subquarters teach the knowledge of elemental spirits, while the evil angels teach the uses of these spirits for perverse or harmful

ends. The good angels of the northern subquarters teach transformations of form, while the evil angels teach the illusions and trickery of the senses.

The table of the evil angels (opposite) shows the offices and the inverted divine names of the lesser crosses by which they are summoned and commanded as they appear on the Original Great Table of the Watchtowers.

As you can see, it is possible to extract another set of sixty-four evil angels by combining the letters in the column of the Black Cross with the pairs of letters in the same row that stand on the right side of the lesser crosses in the eastern subquarter of the Watchtower. In the East, for example, the catodemons are Xcz, Ato, R and Plm, but with this method of extraction they might as easily be Xns, Att, Ras and Pnd. Dee makes no suggestion that this possibility ever occurred to him nor do the Enochian angels refer to it. I merely mention it here as a point of interest.

THE QUESTIONS THAT WENT UNANSWERED

The explanation given by Ave concerning the parts and uses of the Great Table is incomplete. Nowhere does he give the associations on the Table with the Trumpeters of Kelley's Great Vision. Neither does he explain

the link between the Table and the five Princes in each Watchtower who hold up the train of the King. The relationship between the letters on the beam of the Black Cross (what Dee calls the "transversary") and the Watchtowers is not set forth. About the institution of spiritis that Kelley saw, as Dee says "standing after the sixteen Angels next the Gate," Ave says only "They Masters and servants."

Subquarter	WATCHTOWERS				Function
	East	South	West	North	
East	X A C P	LA K S P	M A C S	M A C S	Beams of Crosses of the East
South	I A C P	I A C P	M A C S	M A C S	Beams of Crosses of the South
West	I A C P	I A C P	M A C S	M A C S	Beams of Crosses of the West
North	I A C P	I A C P	M A C S	M A C S	Beams of Crosses of the North

The Evil Angels on the Original Great Table

Dee made several pointed inquiries about these and several other more general matters, but each time he was put off by the spirits, who Kelley had no notion of revealing these mysteries to him. Since they did not wish Dee to actually use Enochian magic in his lifetime, let alone their

intimations to the contrary) they may have withheld this essential information to prevent him from defying their order that he await permission to use the magi.

THE PRINCES

After considering the matter, it seems very likely to me that the four ranks of five Princes who hold up the throne of the King in Kelley's Vision are equivalent to the four rows of letters in the Tablet of Union. Each letter in the Tablet of Union stands for a Prince. The four rows in the Tablet are probably assigned to the Watchtowers in the same curious way that the Watchtowers are numbered on the Original Great Table.

- 1 Watchtower of the East: e x a r p
- 2 Watchtower of the South: h c o m a
- 3 Watchtower of the North: n a n t a
- 4 Watchtower of the West: b i t o m

By the familiar process of Enochian permutation, the single letter that stands for the name of each Prince may be extended into a five-letter name that is derived from the row of letters to which it belongs.

This arrangement of the Princes on the Great Table (opposite) is based on my personal speculation. I have not encountered it elsewhere, nor have I seen any other conjectures as to what the figures of the Princes in Kelley's Vision may signify. It does seem very suggestive that there are five Princes in each Watchtower, and that each row of the Tablet of Union has five letters.

1	EAST	2	SOUTH
Princes	Exar	Princes	Hcom
Princes	Exar	Princes	Hcom
Princes	Exar	Princes	Hcom
Princes	Exar	Princes	Hcom
Princes	Exar	Princes	Hcom
3	NORTH	4	WEST
Princes	Nanta	Princes	Bitom
Princes	Nanta	Princes	Bitom
Princes	Nanta	Princes	Bitom
Princes	Nanta	Princes	Bitom
Princes	Nanta	Princes	Bitom

The Princes on the Great Table

THE TRUMPETERS

Regarding the other mystery, the meaning of the single trumpeter with his strange horn—six openings arranged in the shape of a pyramid or (seen from the front) a triangle, my guess is that this refers to the letters at the intersections of the five crosses in each Watchtower. Every lesser cross has a single letter at its intersection, but the great Cross that runs through the middle of the Watchtower is double, and has two letters at its intersection.

These six letters, gathered together, would make a single name. One reasonable way to gather them is to take them in a clockwise circle around the Watchtower beginning with the lesser cross of the eastern cross at the top, and ending at the center with the two letters of the Great Cross. This is the same pattern by which the name of the King is derived. The following four names of six letters would result:

1. Watchtower of the East D I O I A H
2. Watchtower of the South N N P B A I
3. Watchtower of the North O A Z O A A
4. Watchtower of the West L E A A S I

Again, this is speculation unsupported by any statement of the angels. The letters at the intersections of crosses are surely of significance in the scheme of Enochian magic, but what this significance may be remains unknown.

"THE LETTERS OF THE TRANSVERSARY"

Ave explains the use of the letters in the column of the Black Cross upon the Great Table in detail. They are to embody the divine energy that vitalizes the lesser angels and demons, when added to their names. The rays of the Black Cross symbolize the four rivers that flow out of the throne of God in Paradise (and in New Jerusalem, which is Paradise returned to the Earth). However, Ave says nothing at all about the letters in the arm of the Black Cross.

Dee was curious as to why the three geographical regions or genus of the tenth Aethir (Lexarph, Coman, Tabitorn) had been chosen to form the letters of the Black Cross. Ave refused to enlighten him.

Dee: I think a mystery did depend upon the choice of the three names Lexarph, Coman, and Tabitorn.
Ave: That is not in our purpose.

Dee persists, as this matter is obviously of the great importance. Later in the same conversation he asks:

Ave: Of the Letters in the Transversary of the wicked of the Black Cross. I know the use as of motivation etc.
Dee: Thou shalt know when thou writest thy book.

This was only another way of putting Dee off the question. Dee was nothing if not persistent. Five days later he got another chance to ask Ave the same question.

Dee: Of the letters in the Transversary, I would know your will.

Ave: They are as the other, but for a peculiar practice.

This is the only case we get a hint of. The letters in the arm of the Black Cross, but it is a peculiar practice that appears, but the letters of the arm are to be added to the front of angel names extracted by reading the letters in the subquarters of the Great Table in columns. The names extracted from the pillars of the lesser crosses would probably be divine names by which the others are invoked, reading down the pillars in the case of good angels and up the pillars in the case of evil angels. The divine names would have seven letters, the names of the good angels six letters (five plus the intensifier in the arm of the lesser cross), and the names of the evil angels five letters. The good angels of the columns may be commanded by reading the names on the arms of the associated lesser crosses from left to right, while the evil angels of the columns are commanded by reading the names on the arms of the lesser crosses from right to left.

THE GOOD ANGELS OF THE COLUMNS

For what this speculation may be worth, I have arranged the conjectured names of the good angels of the columns, along with their invoking God names, in the table on page 216. Their functions are unknown. As is true of all the other tables in this chapter, it is based on the Original Great Table and would need revision

Subquarter	Watchtowers				Function
	East	South	West	North	
East-west	Harpy	Harpy	Harpy	Harpy	Unknown
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
North	Harpy	Harpy	Harpy	Harpy	
South-west	Harpy	Harpy	Harpy	Harpy	Unknown
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
All Names	Harpy	Harpy	Harpy	Harpy	
West-east	Harpy	Harpy	Harpy	Harpy	Unknown
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
South-east	Harpy	Harpy	Harpy	Harpy	
North-east	Harpy	Harpy	Harpy	Harpy	Unknown
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
South	Harpy	Harpy	Harpy	Harpy	

Fig. 4. The original table of the angels of the watchtowers.

the Returned Table of Raphael and my own Restored Table due to the different placements of the Watchtowers on the quarters, and minor variations in the lettering.

THE EVIL ANGELS OF THE COLUMNS

The first table I have extracted the names of the connected evil angels of the columns from the Original Table along with the names of the angels by which they may be invoked. Their functions are unknown. Perhaps the good and evil angels of the columns also, which A. E. says nothing about, play a part in the apocalyptic transformation of the world.

Subquarter	Watchtowers				Function
	East	South	West	North	
East-west	Harpy	Harpy	Harpy	Harpy	Unknown
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
North	Harpy	Harpy	Harpy	Harpy	
South-west	Harpy	Harpy	Harpy	Harpy	Unknown
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
South-east	Harpy	Harpy	Harpy	Harpy	
North-east	Harpy	Harpy	Harpy	Harpy	Unknown
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
	Harpy	Harpy	Harpy	Harpy	
South	Harpy	Harpy	Harpy	Harpy	

Fig. 5. The original table of the evil angels of the columns.

which is so often referred to by the Enochian angels in their conversations with Dee as the Key. This is the key the master Ape refused to explain the function of the columns and the beam of the Black Cross to Dee.

CHAPTER FOURTEEN

The Enochian Keys

THE TRANSMISSION OF THE KEYS

The last word of the First Key or Cad. was transmitted to Dee through Kelley by the angel Nalvage on the morning of April 13, 1584. The Keys were revealed backward to prevent Dee from inadvertently using them as invocations when repeating them.

Nalvage: Uao. . . . The one becometh the perfect knowledge and secret treasure of the mystical. Concludes How can you be the one you, which know them not?

Dee: Mean you as Bohron, Bohronel et.

Nalvage: The Characters, or Letters of the Tables

Dee: You mean the mystical letters, wherein the holy book is promised to be written: and if the book be so written and laid open before us, and then you will from Letter to Letter point, and we to record your instructions: Then I trust we shall sufficiently understand, and learn your instructions.

Also in receiving of the calls, this is to be noted, that they are to be uttered of me, backward and of you, in practice, forward.

Dee: I understand it, for the efficacy of them else, all things called would appear, and so hinder our proceeding. (Dee is silent)

The Keys correspond in number to the forty-nine large letter number squares of Dee's Book of Enoch, save that the first table in the book has no Key. Nalvage explains to Dee

finds the Son of man hath no portion in this first Table. It is the Image of the son of God, in the bosome of his father, before all the worlds. It comprehendeth his incarnation, passion, and return to judgement, which he himself in flesh, knoweth not, all the rest are of un-derstanding. The exact Center excepted.

The first unexpressed Call would seem to correspond with the small cross at the end of the inner square of the names of the seven angels who burn a flame before the throne of heavenly Christ (*Keyes* 4:5). If this is so, then the other forty-eight Calls probably correspond with the individual letters in this square, moving through the square from back to front. This is only conjecture on my part, however.

The Keys were delivered backward letter by letter (at least in the initial stage), and out of their proper sequence. This was a torturous process that must have sorely tried the patience and endurance of both Dee and Kelley.

86

A (Two thousand and fourteen, in the sixth Table, is) D 7003. In the thirteenth Table is I.

A in the 2th Table 1, 406 downward.

In the last Table one lesse then Number. A word, Jaxta you shall understand, what that word is before the Sun go down. Jaxta is the last word of the call.

87

II 49 ascending T 49 descending. A 919 directly. O simply.

II 2020 directly, call it Hualo.

44

225 From the low angle on the right side. Continuing in the same and next square. D 225 (The same number repeated).

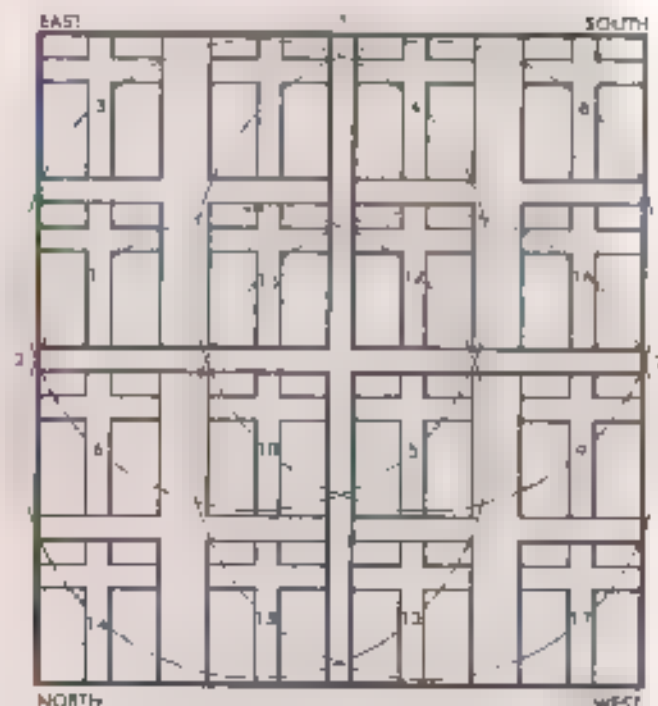
A in the thirteenth Table. 740 ascending in his square.

At The 30th Table, 13025 from the low angle in the left side in the square ascending Call it Mad.

In this painful and confusing manner Naivage revealed the last three Enochian words of the First Key of the forty-eight that are expressed. Apparently (though it is far from certain) the angels passed the letters with a rod on a round crystal table on which he was standing. Kelley saw this in the showstone and reported the position of the pointer to Dee, who then looked up the corresponding letters on his own written tables. As Kelley worked, the crystal table of Naivage became clearer. "His Table now appeareth very evidently to me, as that I could paint it all."

THE KEYS AND THE GREAT TABLE

It is my conviction, based on the overall structure of the Great Table, that the Keys from the Third to the Eighteenth unfold themselves upon the Table in four overlapping clockwise circles (see the diagram on the next page). Each circle begins in a subquarter of the Eastern Watchtower. Each passes through the middle of the lesser cross of the corresponding subquarters on the other three Watchtowers. The circles are numbered according to the numbering of the quadrants and subquadrants—that is to say, the first circle begins in the eastern, or first, subquarter; the second begins in the East, the second begins in the southern, or second subquarter, the third begins in the northern, or third, subquarter, and the fourth circle begins in the western, or fourth, subquarter.



Four Cycles of the Keys on the Great Table

The first two Keys probably relate to the pillar and beam of the central Black Cross on the Great Table. The unexpressed primordial Key that corresponds with the first of the forty-nine Tables of Enoch may relate to the center of the Black Cross. It should be designated by zero, similar to the use of zero for the first card of the Tarot (the Fool).

This relationship of the Keys to the Great Table never clearly stated by the angels, but may be deduced from internal evidence in the Keys. On the Watchtowers, the three rays of each Great Cross are explicitly

given to the Father, Son, and Holy Ghost of the Christian trinity. I suspect that the pillar, beam, and center of the Black Cross are also linked with the trinity. The Father is probably assigned the pillar of the Black Cross, and the First Key. The Son is probably assigned the beam of the Black Cross, and the Second Key. The Holy Spirit, who is the unseen Mother of many of the Enochian angels, is probably assigned the intersection of the Black Cross, which is a dimensionless point, and the unexpressed primordial Key that has nothing directly to do with the human race or the Earth.

In the biblical metaphor of New Jerusalem, which is so intimately linked with Enochian magic, the Father and Son are combined in the figure of heavenly Christ, who has the white hair of an old man (just as the hair of Moses turned white while he communed with God and received the ten Commandments). In *Revelation*, the heavenly Christ is described both as a king who sits in authority and passes judgments, and as a mounted conquering prince who wields a two-edged sword of retribution. The Holy Ghost is represented by the throne on which heavenly Christ sits at the exact center of New Jerusalem. From the throne flow the four rivers of Paradise, corresponding to the four arms of the Black Cross.

It is usual in Enochian magic to progress backwards from the end to the beginning. This was the course followed by Aleister Crowley when he worked the invocations of the thirty Aethers. He began with the thirtieth and ended with the first. It is possible that in the final special use working out of the unexpressed primordial Key is to be vibrated each day beginning with the eighteenth and working backward—the first in this way the magician would progress four times counter-clockwise around the Great Table beginning on the north and ending

the east (the process by which the table of clay was revealed to Dee and Kelley in the initial transmission of the Watchtowers), then would follow the two arms of the Black Cross to the center of the four Watchtowers where lies the fountain of Holy Spirit. It is through the fountain of Spirit that the thirty Aethers are to be accessed. The intersection of the Great Cross is the doorway into the Great Table of the Watchtowers.

THE AUTHOR OF THE ENOCHIAN KEYS

The Enochian Keys are clearly ritual invocations—evocations, depending on whether the spirits to whom they are applied are called in, or called out. Yet in discussing the Book of Spirits, the angel Ave tells Dee that he must write the invocations for the Book himself, since invocation is a function of the free will and fervent heat of the human soul, and angels have no part in it. When Dee presses Ave for more details, the angel says “I know not, for I dwell not in the soul of man.”

If the angels cannot write invocations, and if the Keys are invocations, then who wrote the Keys? And why? It seems redundant that Dee should have to write a complete set of invocations to contact and bind the angels of the Watchtowers when he has already been given a complete set of invocations by the angels themselves.

The function of the Keys must be different from the function of Dee's own set of invocations, which was intended to initially call the angels of the Great Table during an eighteen-day working. It may be that Dee's invocations were also to be used in regularly summoning the angels. Ave talks about a book that is only to be used on one day, but this cannot refer to the Book of Spirits that contained Dee's invocations, which was to

be used for at least eighteen days. As I have indicated, the book of one day probably is the Book of Silvered Leaves, which was (I believe) to be employed to record the seals and signatures of the invoked angels. No limits placed on the use of Dee's own invocations.

It is usual for modern Enochian magicians to vibrate the Keys to summon the angels of the Watchtowers for everyday ritual work. This was the Golden Dawn practice. The founders of the Golden Dawn did not understand the need for the magician to compose an original set of invocations to establish initial contact with the angels. In the Golden Dawn, only the Keys were used to invoke or evoke the angels.

Perhaps the Keys have a higher and more specific purpose than everyday invocation. If they were not composed by the angels, but rather someone above the angels, they must have been written by the Father of Heaven, or by heavenly Christ the Son, or by the Mother of the angels who refers to herself only by the title I AM. They may be the text of the unrecorded apocalypse working, which I have postulated as the dark and secret heart of the Enochian communications.

Enochian magicians who employ the Keys casually or for personal reasons may be unwittingly debasing them and abusing their power. Of course, if this is so, only the smallest fraction of the power of the Keys would be released during this awkward and inappropriate application. It would be akin to using a hundred-ton hydraulic press to hammer in a nail.

TEXT OF THE KEYS

The Enochian versions of the Keys were revealed before the English translations, although in some cases the

English was revealed along with the Enochian Casaubon the initial recording of the Keys is, to say least, confused. Toward the end of the process, fragments of one Key are mixed with fragments of another. Fortunately, the English translations later provided by Nalvage are much clearer.

Dee recorded the text of the Keys and its translation in a much more readable form in his manuscript *Claves Angelicae*⁴ and it is this manuscript version and its printed transcripts that I have followed in the corrected text of the Keys that appears here. I have adhered to Dee's own practice of writing the Enochian in rows from left to right, with the English translation directly above each word.

Some of the Enochian words are written in capital letters by Dee. These are the power words, the actually magical words that bring about the visual apparition of the angels. It will be noticed that two forms of the Enochian word "move" are used, ZACAR and ZACARE. ZACAR appears much more frequently. In my opinion the lower case "e" appended to the end of the word is intended merely as an aid to pronunciation. The hyphenated Enochian words are compound words that are written as single words in Dee's manuscript. I have inserted the hyphens to make it easier to understand their composition. For the sake of clarity, I have removed the hyphens that Dee put into single words (apparently as an aid to pronunciation). The Enochian words in square brackets have been inserted by me to fill in obvious gaps in the Enochian text. Purists may prefer to ignore them.

It has been observed⁵ that the Enochian language is extraordinarily compact that one word in Enochian often signifies an entire phrase in English. This fact has been used to support sceptics' claims that Enochian

is not a real language. If we look at a French word in a French-English dictionary and compare its size with the size of the English definition that accompanies it, this is clearly evidence that French is not a language. And it should be noted that Dee was often writing the definitions or descriptions of difficult Enochian words, not merely their translations. Probably no adequate translation exists in English for many of these words.

First Key

I reign over you, with the God of Justice
 Wansf wos-g, gho lad Ba
 I power exalted above the firmaments of wrath
 wafsh calz wampha
 In whose hands the Sun is as a sword, and the Moon
 wahn. zol Ror I la nazpsad, od Gran
 As a through-thrusting fire which melts earth
 w maprg, ds holq
 Your garments in the midst of my vestures, and
 qad nathop zimz x
 I dressed you together as the palms of my hands, whose
 wamnah id nobwsh wabg
 Seats I garnished with the fire of gathering, which
 w ghwp p-ye fux ds
 I sanctified your garments with adoration, to whom
 urbs oboleh g-nam, casarm
 I made a Law to govern the Holy Ones, which
 glawria lqna 15 ds
 I covered you a rod with the ark of knowledge
 wnwng enb erm Jadnal
 Moreover, you lifted up your voices and swore obedience
 wadl faizm zim adna

and faith to I'm that liveth and triumpheth, who
 gono laptl ds hom toh, suth
 beginning is not, nor end cannot be; which shone
 mad, spm. in spm's, ds h h
 as a flame in the midst of your palace, and reign
 n, for I, jom'p'p' n, (supte
 amongst you as the balance of righteousness and truth
 nat to pmp p'mas od zms
 Move, therefore, and show yourselves! Open
 ZACARE, to, od ZAMKANI Odo
 the mysteries of your creation. Be friendly unto me
 cicie qan z'p'e
 for I am the servant of the same your God
 (ap z'p'p' naca MAD
 the true worshipper of the Highest
 h'm'h Jada

Second Key

Can the wings of the winds understand your voice
 Adgt Upaah Zong om four
 of wonder, O you, the Second of the First? Whom
 s'm' V. I. I soc'm
 the Burning Flames have framed
 l'up'g izatiz
 within the depths of my awe, whom I have prepared as
 p'at'p'h, cur'm'm abram'p
 caps for a war, as the flowers in their beauty
 tal'ho paracteda q-to l'ors'g turn
 for the chamber of righteousness. Stronger are
 ogo baltoh. G'm chis

our feet than the barren stone, and mightier are
 Just om od m'p'p' ch's
 our voices than the manifold winds for you are become
 bra c'at'p'p' ap mad
 building such as is not, but in the mind
 trof rors to ge oq n'm'm
 O the All-powerful. Arise, saith the First! Move,
 f'ach'n Tor'm g'p'h /A' A'K
 heretofore, unto his servants! Show yourselves in power
 nt, c'at'p'p' ZAMRAN m'p'p' p'
 and make me a strong see-thing, for I am
 od m'p'p' m'p'p' ap z'p'
 O He who that liveth forever
 loiad

Third Key

Behold saith your God am a circle
 v'm'm' g'm' P'ad' r'z com'seth
 no whose hands stand 12 kingdoms, six are the seas
 a-z'p'p' h'p'p' s' h'at'p'h, m'p'p' chis o'm'm
 of living breath, the rest are as sharp sickles, or
 g'igipah, und' chis to p'm'm, O
 the horns of death, wherein the creatures of the Earth
 m'p'p'p'h telech, qu'm to'm'g
 do and are not except by mine own hand, which also
 h'p'p' chis k' M' c'at'p'p' ds I
 sleep and shall rise. In the first I made you stewards
 b'p'p' od torzul. I-li eol b'at'p'g
 and placed you in seats 12 of government, giving
 od ada th'm os n'm'm, d'm'g

unto every one of you power successively over 456

The true ages of time, to the intent that,
honest excuse, taken,

(from the highest vessels and the corners of
tizon oil munoog de

What Government, you might think, my power pointing out
 is only a gift. You're not a gift, you're a gift.

he fires of life and increase on the Earth continually
 m. 1905 1906 1907 1908 1909

Thus you are become the skirts of Justice and Truth
Nay, enough Salt of Woe.

In the name of the same, your God, lift up, I say,
Exe: an *M. 4* *gubator genius.*

yourself. Behold, his mercies flourish, and name
psalm. Micma, iefusoz caracom, ad dnozir

is become mighty amongst us, in whom we say, move
naŋt mənəŋ aam, cənəŋ gəŋ, ZAC AR

descend and apply yourselves unto us, as unto partakers
 united of *grace*. *grace* *grace*

of the secret wisdom of your creation
angel god.

Fourth Key

I have set my feet in the south, and
 On a high barbaree, od

have looked about me, saying, are not
 dt 17/10 18 1/2 18 1/2 18 1/2

The Thinkers of Increase numbered 33, which reigned

In the second angle? Under whom I have placed 9639
 100-10 1452000 250 10000

whom none hath yet numbered, but one: in whom
adumbrat *condemno* *cred-* *casus*

the second becomyng of things are and wax strong
 1000. chis od ugeg

which also successively are the number of time and
 dot caponoff plus caponoff ad

their powers are as the first 456. Arise, you Sons
 of men, this is the day, this is the day, this is the day.

of Pleasure, and visit the Earth in
Onaschi, and the various basins

am the Lord your God which is, and with
Zir-ena-rad is ad ap: a

in the name of the Creator, move, and show yourselves
 IZZUDIN -WOL ZALAR and ZAMRAN

as pleasant deliverers, that you may praise him amongst
the people.

Be sons of men
not afraid

Fifth Key:

The Mighty Sounds have entered into the third
 Sarah limit D

angle and are become as olives in the Olive Mount.
 det out runs to grains Adroch

working with gladness upon the Earth, and dwelling

in the brightness of the heavens as continual comforters
(Lucinas) perpetual in bliss

in whom I fastened pillars of gladness 19, and
casarm am pzi naz-arth af, od

have them vessels to water the Earth

af-pzi am pzi am pzi am pzi

with her creatures, and they are the brothers

am pzi am pzi am pzi am pzi

of the first and of the second, and the beginning

L ta vat od food

of their own seats, which are garnished

food, ds peral

with continually burning lamps 69636, whose number

pizi hubdr peral, soba corra

are as the first, the ends, and the contents of time

chus ta ta, vis, od q-cocast

Therefore come you and obey your creation, visit u

Ca nus od darts quas, F

in peace and comfort conclude us as receivers

etharzi od thorn, imal elnas

of your mysteries. For why? Our Lord and Master

icles, Bagte Genad

is al, one

1-1

Sixth Key

The spirits of the fourth angle are nine, mighty

Chah 5 du em, micalzo

in the first pillar on waters within the first pillar

pizim, sobam El hary

as a torment to the wicked and a garden

mfr dabum od obloc

the righteous, giving unto them fiery darts to van
samvets, dugar marpig ar

on the Earth, and 7699 continual workmen, whose courses

Caosgi od acum canal, sabel co

and with comfort the Earth, and are in government

fblard Caosgi, od chus ametal

and continuance as the second and the third

af miam ta vis od D

Wherefore, harken unto my voice: I have talked of you

Amor, solpeth bten, brita

and I move you in power and presence, whose works

af 24 AM p micalzo ametal

shall be a song of honor and the praise of your God

Chah lundie od errin MAI

in your creation.

1-1

Seventh Key

The east is a house of virgins singing praises

Ras t-salman paruliz acrim

amongst the Flames of the first glory, wherein the Lord

am lufargab qm bten

then opened his mouth, and they are become 28

salmon, od t-neas ni

being dwellings in whom the strength of men rejoiceth,

paradial casarm uscar chulan

and they are appareled with ornaments of brightness

af ametal

such as work wonders on all creatures, whose kingdoms

am ta am tal-ham, soba lundie

and continuance are as the third and fourth
 x t a d es.

strong towers and places of comfort, the seals of mer-
 itudes od pi-bur nhd ru

ing en nance. O you Servants of Mercy, move
 od miam. C Noquah Rit. ZARAA

appear sing praises unto the Creator, and be might
 ZAMMAN nerru Qadah od omu

amongst us; for to this remembrance is given pow-
 er u hie p ur i-dugam ions

and our strength waketh strong in our Comforter.
 od umptif agegi Aglund

Eighth Key

The middav the first, is as the third heaven
 Huzne, lo, I in (Di piripson

made of pillars of hyacinth 26, in whom the Elders
 oln naz-d-vrbh ux, cawing Uran

are become strong; which I have prepared
 chis ages; ds nbrumg

for my own righteousness, with the Lord, whose
 jldtoha, goho kad, soba

long continuance shall be as bucklers to the sloops

Dragon, and like unto the harvest of a widow. How it a
 Vurin, od azingier rior Inu

are there which remain in the glory of the Earth
 chis da ds pnaor busd cawg

which are, and shall not see death until
 ds chis, od ip-uran telodh, cucarg

this house fall) and the Dragon sink! Come away, for
 oi-salman loncho od Vurua curbaf Niso, bagle

the Thunders have spoken, come away, for the crowns
 Avavago gokan, niso bagle mamiu

of the Temple and the coast
 Sidon od hichu

of Him that Is, and Was, and Shall Be Crowned
 ladouasmomut

are divided. Come, appear to the terror of the Earth
 palp. Nis, ZAMMAN cawp Cawgo

and to our comfort, and of such as are prepared
 od bhox, od cawt ta abramig

Ninth Key

A mighty guard of fire with two-edged swords
 Mirxidi brung pgei rapia

flaming (which have vials 8 of wrath for two times
 wapor (ds brn efafafe P nonpho olau

and a half: whose Wings are of wormwood, and
 x obza: sobca Upuah chis latan, od

of the marrow of salt), have settled their feet
 uranan batyei, alar busda

in the west, and are measured with their ministers
 ubohn, od chis holg c-ruqundi

4996 These gather up the moss of the Earth as
 clol Unal alion mom Cawgo ta

the rich man doth his treasure. Cursed are they
 las olloz gray lunlal Amma chis

whose iniquities they are! In their eyes are
 wohen madrid z-chis! onanoda chis

m^h ones greater than the Earth, and
 avny dripi Causgun. od
 from their mouths run seas of blood. Their heads
 batmoni p^hm zumv^h enli. D^h...
 are covered with diamond, and upon their hands
 m^humiz a-chubao, od m^hut m^hol e^h
 marble sleeves. Happy is he on whom they frown not
 m^hta. m^hum. m^hum. m^hum. m^hum.
 For why! The God of Righteousness rejoiceth in them
 H^hgie m^hum. m^hum. m^hum. m^hum.
 Come away, and not your vias! For the time
 Nuso, od ip ofafafe! Bagle a-cocash
 is such as requireth comfort
 m^hors-ta ang bhor

Tenth Key

The Thunders of Judgement and Wrath are numbered
 Comex m^his m^hum.
 and are harbored in the north in the likeness
 m^h m^hum. m^hum. m^hum.
 of an oak, whose branches are nests 22 of lamentation
 p^hrb, soba bionon m^his v^hg op euphan
 and weeping, laid up for the Earth, which burn night
 od recli, m^hum bagle Causgi ds iatpon dosu
 and day, and vomit out the heads of scorpions and
 od basgun, od axex dazis m^hum. od
 live sulphur mingled with poison. These be the Thunders
 m^hum. m^hum. m^hum. m^hum.
 that 5678 times in the 24th part of a moment m^his
 ds d^hox cocash od m^hum. m^hum.

with a hundred mighty earthquakes and a thousand times
 m^his m^hum. m^hum. m^hum. m^hum.
 as many surges, which rest not, neither know any
 p^hst m^hol, ds p^hst ip, l^hag m^h d^hol
 p^hst m^hol. Here one rock bringeth forth 1000
 m^hum. m^hum. m^hum. m^hum.
 even as the heart of man doth his thoughts. Woe, woe
 m^hum. m^hum. m^hum. m^hum.
 was, woe, woe, woe, woe, woe be to the Earth. for
 m^hum. m^hum. m^hum. m^hum.
 her iniquity is, was, and shall be, great Come away
 m^hum. m^hum. m^hum. m^hum.
 but not your noises!
 m^hum. m^hum.

Eleventh Key

The mighty Seat groaned, and there were 5
 m^hum. m^hum. m^hum. m^hum.
 Thunders which flew into the east, and the Eagle
 m^hum. ds m^hum. m^hum. od m^hum.
 spoke and cried with a loud voice Come away! And
 m^hum. od m^hum. m^hum. m^hum.
 he, gathered themselves together and became the house
 m^hum. od m^hum. m^hum.
 death, of whom it is measured, and it is as
 m^hum. m^hum. m^hum. od m^hum.
 they are whose number is 31 Come away to
 m^hum. soba m^hum. m^hum. m^hum.
 have prepared for you! Move, therefore, and
 m^hum. m^hum. m^hum. m^hum.

show yourselves. Open the mysteries of your creation
 ZAMRAN, chlo chlo qaa

Be friendly unto me, for I am the servant
 Zorge, lap zirdo noon

of the same your God, the true worshipper of the Highest
 MAD, hoath lauda

Twelfth Key

O you that reign in the south, and are 28
 Nami d-surf babage od chis ob

the Lanterns of Sorrow bind up your girdles, and
 Hubato Tihhp allar atraah, od

visit us, bring down your train 3663, that the Lords
 ef Drix lafent muna, ar

may be magnified, whose name amongst you is Wrath
 juaf soba doomai aai I VUW

Move, I say, and show yourselves, open the mysteries
 ZACAR golu, od ZAMRAN, odo cich

of your creation, be friendly unto me, for I am
 qaa, zorge, lap zirdo

the servant of the same your God, the true worshipper
 qaa MAD, hoath

of the Highest
 lauda

Thirteenth Key

O you Swords of the south, which have 42 eyes
 Napet balagen, ds brin ax oodo

to stir up wrath of sin, making men drunken with
 wing vonph doomai, eonx iling nysha d

in empty behold the promise of God and his power
 ds affa muena isto MAD od loushu tox

which is called amongst you a bitter sting Move, and
 is I and aai CROSS ZACAR, od

show yourselves, open the mysteries of your creation
 ZAMRAN, chlo chlo qaa

be friendly unto me, for I am the servant
 qaa lap zirdo noon

of the same your God, the true worshipper of the Highest
 MAD, hoath lauda

Fourteenth Key

O you Sons of Fury, the Daughters of the Just,
 Noroni Bagie, Pasbs Oad

which sit upon 24 seas vexing all creatures
 ds trant mnt of thul deuls tal-ham

of the Earth with age, which have under you 1636
 Coargo homin, ds brin ooch qaar

behold the voice of God, promise of Him
 qaa bial Oad, auro Tox

which is called amongst you Fury (or Extreme Justice)
 qaa MAD, hoath lauda

show and show yourselves, open the mysteries
 ZACAR od ZAMRAN, odo cich

of your creation, be friendly unto me, for I am
 qaa zorge, lap zirdo

the servant of the same your God, the true worshipper
 qaa MAD, hoath

of the Highest
 lauda

Fifteenth Key

O thou, the Governor of the first Flame

under whose Wings are 6739, which weave the fabric
of the universe

with divinity which knowest of the great name

of righteousness and the seal of honor move and
show yourselves, open the mysteries of your creation

ZAMRAN, the true worshipper of the Highest

be friendly unto me, for I am the servant

of the same your God, the true worshipper of the Highest

Sixteenth Key

O thou second Flame, the House of Justice, which
hast thy beginning in glory, and shall comfort

the just, which wailest on the Earth with Feet

of righteousness and separate creatures; great are

thy powers and and separate creatures; great are
thy powers and and separate creatures; great are

thy powers and and separate creatures; great are
thy powers and and separate creatures; great are

show yourselves, open the mysteries of your creation
ZAMRAN, the true worshipper of the Highest

be friendly unto me, for I am the servant
of the same your God, the true worshipper of the Highest

of the same your God, the true worshipper of the Highest

Seventeenth Key

O thou third Flame, whose Wings are thine
thou shalt stir up vexation, and hast 7336 Lamps Living going

before thee; whose God is Wrath in Anger

thy foins and harken! Move and show yourselves, open
the mysteries of your creation, be friendly unto me, for

I am the servant of the same your God,
the true worshipper of the Highest

be friendly unto me, for I am the servant
of the same your God, the true worshipper of the Highest

I am the servant of the same your God,
the true worshipper of the Highest

be true worshipper of the Highest

Eighteenth Key

O thou mighty light and Burning Flame of comfort
which openest the glory of God to the center

of the Earth in whom the secrets of Truth have
abiding, which is called in thy kingdom Joy, and

show yourselves, open the mysteries of your creation
ZAMRAN, the true worshipper of the Highest

show yourselves, open the mysteries of your creation
ZAMRAN, the true worshipper of the Highest

not to be measured, be thou a window of comfort unto me
 macaiff boip cona-hlori pambt

Move and show yourselves; open the mysteries
 ZACAR od ZAMRAN; oda ecle

of your creation, be friendly unto me, for I am
 qaa, zorge, lap zido

the servant of the same your God, the true worshipp-
 er MA, hordh

of the Highest
 ta to

Key of the Thirty Aethers

O you Heavens which dwell in (the first Air) are
 Madriax ds-praf (LIL) chus

mighty in the parts of the Earth, and execute
 ma toiz you to vawglo ad flus

the judgement of the Highest. To you it is said, behold
 baazuras latas hawca gobawen ma to

the face of your God, the beginning of comfort, whose
 adotan MAD. taod blorb; soba

eyes are the brightness of the heavens; which
 oodanus chus lucifnas peripsol; ds

provided you for the government of the Earth, and her
 abraassa nonef netnath Caosgo, od to

of speakable variety, furnishing you with a power
 alphasht dampioz, toot nonef g-nicntz

of understanding to dispense all things according
 ma crud togh mard

to the providence of Hun-That-Smeth-On-the-Holy-Throne
 yury (E) (LIL)

and rose up in the beginning, saying, the Earth
 od to aty taach, f gna, cadsgd.

let her be governed by her parts, and let there be
 talqnat ad of draxcus

let it be her, that the glory of her may be always
 equal them basdn to ma, pad

broken and vexed in itself, her cause
 od od dodrmt zylna, elzaprib

let it rub with the heavens, and as a handmaid
 parm-gf peripsax, od to qurist

let her serve them, one season, let it confound another.
 beoapst; f nūm, oucha symp,

and let there be no creature upon or within her
 od chrsteos ag-totorn mūr Q tobl

the same, all her members, let them differ
 let, ton paombd, ditamo

in their qualities, and let there be no one creature
 O aspien, od chrsteos ag L totorn

equal with another,
 parach a-symp,

the reasonable creatures of Earth (or men), let them vex
 andez fawda

and weed out one another, and the dwelling places,
 of afalz t-smrud; od forgi

let them forget their names; the work of man and
 hawc on danc on ches od

his pomp, let them be defaced, her buildings,
 and vox, tonug, orca tbi.

let them become caves for the beasts of the field
 naosmt talges levithmung.

confound her understanding with darkness. For why
confound her understanding with darkness. For why

It repenteth me I made man. One while let her be known
It repenteth me I made man. One while let her be known

and another while a stranger because she is the
and another while a stranger because she is the
od co-cocash gosaa baglen pi-i haru'a
 of an harlot, and the dwelling place
of an harlot, and the dwelling place
a babalond, od faorgi

of Ham-that-is-Fallen. O you Heavens, arise!
of Ham-that-is-Fallen. O you Heavens, arise!

The lower Heavens underneath you, let them serve you
The lower Heavens underneath you, let them serve you

Govern those that govern, cast down such as fall
Govern those that govern, cast down such as fall
Tabaon pifaz ar-tabus, adpaot cors-to dobit

bring forth with those that increase, and destroy
bring forth with those that increase, and destroy
voconat pifaz ar-cocash od quash

the rotten. No place let it remain in one number, add
the rotten. No place let it remain in one number, add
qiang. Rapiu pifaz sag-a-cor, u-

and diminish until the stars be numbered. Arise
and diminish until the stars be numbered. Arise
od pifaz rurg qoneat curmpt TURZU

move, and appear before the Covenant of His mouth
move, and appear before the Covenant of His mouth
ZAAAR od ZAMRAN aspi Sibi butmon

which He hath sworn unto us in His justice; open
which He hath sworn unto us in His justice; open
ds

the mysteries of your creation, and make us partake
the mysteries of your creation, and make us partake
ds

of undefiled knowledge
of undefiled knowledge
adnamad

CHAPTER FIFTEEN

The Spirits of the Thirty Aethers

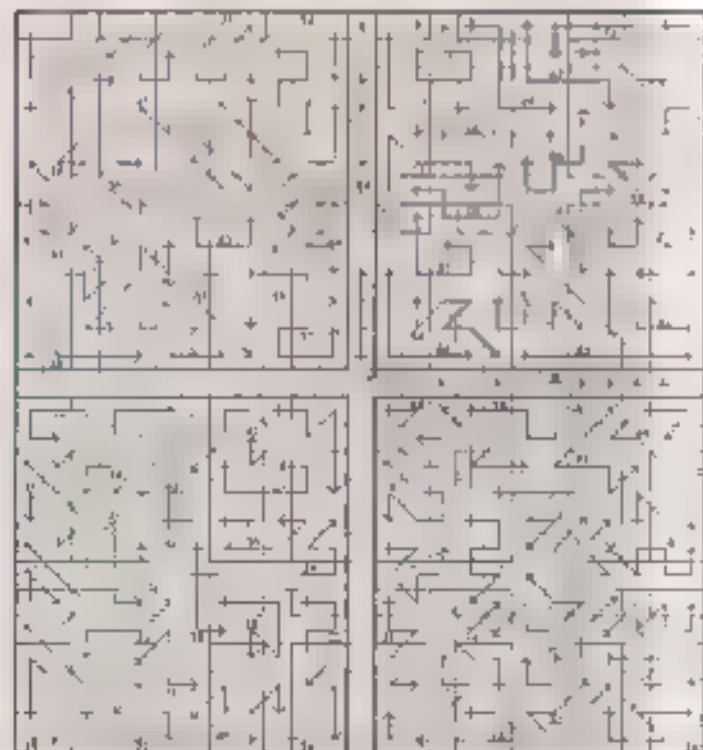
THE PRINCES OF THE AIRS

The names of the ninety-one Princes, who are the tutelary daemons or genii of the regions of the world, were delivered to Dee through Kelley by the angels Gabriel and Malvage on May 21 and 22, 1584, at Cracow. Gabriel presided over the process, and Malvage did the actual work. It was this hierarchy of geographical spirits that held the greatest promise of practical utility for Dee, who hoped to use them to achieve political advantages for his sovereign, Elizabeth I. This desire was not to be realized, however, because Dee was never granted permission to invoke them.

Although the names and sigils of these spirits are clearly set forth, along with the angels by which they are ruled and their esoteric associations, they constitute one of the most neglected aspects of Enochian mag-

ics, as were ignored by the Golden Dawn and by Aleister Crowley. This neglect continues through to the present, perhaps because few Enochian magicians know what to do with them.

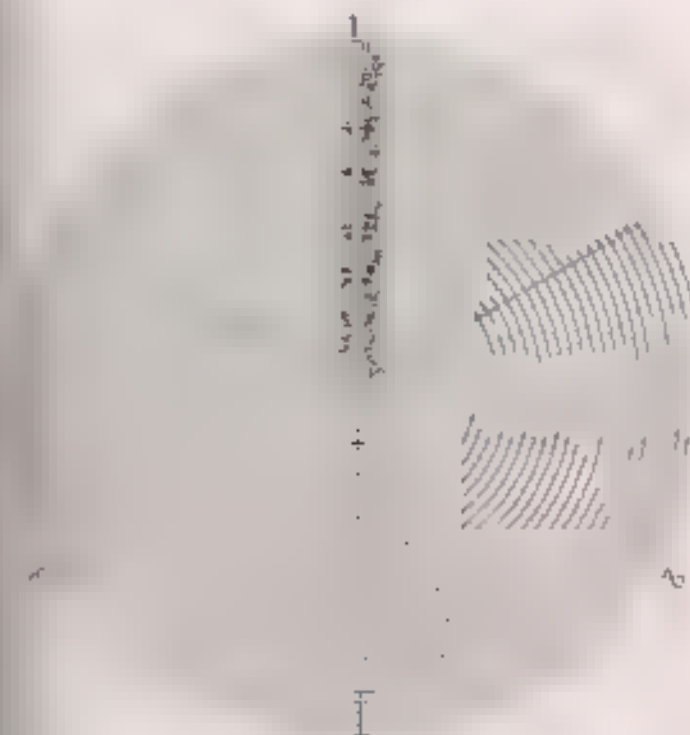
The thirty Aethers, or Aurs, are described by the angels as concentric spheres surrounding the Earth, which is divided into three parts, except the area closest



Sixty of the Ninety One Princes on the Original Table

to the Earth, which is divided into four "great parts" (Asia, Europe, Africa, and America). These four parts are further divided into "smaller parts" (continents, islands, etc.). These four parts are all aspects of elemental Air, but each rules a particular "great part" of the Earth.

The "great part" of the Earth is divided into "smaller parts" (continents, islands, etc.). These four parts are all aspects of elemental Air, but each rules a particular "great part" of the Earth. The "great part" of the Earth is divided into "smaller parts" (continents, islands, etc.). These four parts are all aspects of elemental Air, but each rules a particular "great part" of the Earth.



The Thirty Aethers

They be mingled, yet one above the other, just as the colors of the rainbow are all contained in normal sunlight but may be separated and distinguished by their particular wavelengths.

THE HIERARCHY OF THE AETHERS

The Princes of the regions appear to be passive rather than active. They are the "primal" principles, so to speak, and give particular qualities to their regions. They are ruled by the twelve angles of the

twelve tribes of Israel, and by the numerous ministering spirits of those angels, who convey the specific intentions of the angels of the tribes to the regional Princes and cause those intentions to be realized.

The twelve angels of the tribes are, in their turn, ruled by the seven angels of light who stand before the throne of God. These angels are the lamps burning before the throne in *Revelation* 4:5, and also the seven stars in the right hand of heavenly Christ in *Revelation* 1:16. Their manifest expression is the seven traditional planets of astrology—the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn.

This information was set forth concisely but very clearly by Malvage just before he revealed the names of the ninety-one Princes and their ruling angels of the twelve tribes to Kelley:

There are 30 Calls yet to come. These 30 are the Calls of Ninety-one Princes and spiritual Governors, more whom the Earth is delivered as a portion. These bring in and again dispose the Kings and all the Governments upon the Earth and vary the Natures of things with the variation of every moment. Unto whom, the providence of the eternal Judge-ment is already opened. These are generally governed by the twelve Angels of the 12 Tribes, which are also governed by the 7 which stand before the presence of God. Let him that can see look up, and let him that can here, attend: for this is wisdom. They use all spirits of the Air, not rejected but dignified, and they dwell and have their habitation in the air diversely, and in sundry places: for their mansions are not alike, neither are their powers equal. Understand therefore, that from the fire to the earth, there are 30 places or abidings, one above and beneath another, wherein these aforementioned creatures have their abode, for a time.

The number ninety-one seems oddly unbalanced but it is based on the formula $7 \times 12 + 7 = 91$. Seven is

the number of the heptarchical Kings and their Princes, while twelve is the number of the angels of the tribes of Israel. In astrology, seven is the number of the planets and twelve is the number of the signs and their houses. It is emphasized by Malvage ~~who even goes so far as to~~ make a pun at the end of his speech, that the angels of the Aethers act within the constraints of time. The Princes "vary the Natures of things with the variation of every moment." It is these angels that are responsible for the transformations of the Earth from moment to moment and for the constantly changing play of thoughts within the human mind.

USE OF THE AETHERS

The geographical genius of each Aether are to be invoked by the Call of the Thirty Aethers, with the name of their particular Aether inserted into the parentheses near the beginning of the Call. This was the practice followed by Aleister Crowley during his 1909 trek through Algeria (though Crowley merely invoked the Aethers, not the Princes). First, however, it is probably necessary to perform a general ritual, working ~~that~~ involves the vibration of the eighteen distinct keys, one per ~~night~~ in reverse order: the Eighteenth Key on the first night, the Seventeenth Key on the second, and so on.

As was pointed out in the previous chapter, the keys are associated with the directions of the Earth in four sets of four, with each set working its way in one complete circle around the Earth. The Eighteenth Key should be vibrated to the north, the Seventeenth to the west, the Sixteenth to the south, the Fifteenth to the east, and so on. This pattern should continue to the Second Key, which relates to the beam of the Black

Cross on the Great Table of the Watchtowers (at northeast by southwest axis), and the First Key, which relates to the pillar of the Black Cross (the southeast by northwest axis). The unexpressed primordial Key of the Holy Ghost or Great Mother, which is not an explicit part of the working, relates to the intersection of the Black Cross, the fountain of Spirit beneath the throne of New Jerusalem.

After this initial working of the Keys is successfully completed, the Aethers may be tuned in or "keyed" by vibrating the Call of the Thirty Aethers. Then the angels of the tribes may be invoked and commanded by the names of God that lie on the beams of the Great Crosses of the four Watchtowers. Each angel is ruled by the name of God associated with its particular point of the compass.

For example, the second Prince of the third Aethron, is Viroon, the tutelary genius of Thracia (Thrace). He is ruled by the angel Apudus, who is the angel of the tribe of Issachar. This angel resides in and is invoked from the west-northwest. Apudus has 3,600 good ministering spirits who serve him. He is invoked and ruled by PDXCEL, which is the name of God on the banner of west-northwest and one of the names on the line of Spirit in the Watchtower of the North (on the Original Great Table).

The ritual application of the angel of a tribe to the genius of a region of the Earth is a kind of spiritual consecration that is performed to engender the desired purpose of the Enochian magician. The genius of the place who is manifestly embodied by his sigil, acts as the receptive medium. The angel of the tribe, acting through his ministers, is the catalyst by which the medium is shaped and quickened.

It should be understood that the tutelary angel of a particular place represents not merely the physical place itself, but also the living spirit of that place. Every region of the Earth has its own distinct character and its own unique power. Through this branch of Enochian magic the spiritual powers of the nations and regions can be harnessed and directed for ritual ends. For example, the spirit of England, symbolized by the goddess Brianna and the hero John Bull, is completely different in its qualities from the spirit of the United States, symbolized by the goddess America and the hero Uncle Sam.

It may be that the full Apocalypse working (if such a thing even exists) will be conducted in this way:

- Vibrating the nineteenth Key for each of the thirty Aethers on thirty successive nights from the First Air to the Thirtieth Air
- Vibrating each of the first eighteen Keys in reverse order, also on successive nights
- Vibrating the primordial, unwritten Key that relates to the center of being
- A final jubilee day of attainment

In this way the Apocalypse working would span fifty days, which is the same period of time the angels say that Enoch lived. The movement would be from the outer reaches to the center of the Earth. All this is speculation, of course.

THE USE OF THE TABLE OF SIGILS

The accompanying table shows the thirty Aethers, the ancient regions of the Earth they command, the Princes or genii of those regions, the tribes of the Hebrews and the angels of the tribes who rule the genii, the number

[illegible]
$$x_{11} = 11 \cdot 100 = 1100 \text{ 元}$$

Yr	Mo	Day	Time	Lat	Long	Alt	Dir	Spd	Wind
1961	1	1	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	2	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	3	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	4	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	5	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	6	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	7	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	8	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	9	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	10	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	11	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	12	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	13	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	14	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	15	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	16	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	17	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	18	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	19	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	20	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	21	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	22	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	23	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	24	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	25	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	26	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	27	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	28	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	29	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	30	0800	10.0	10.0	10.0	10.0	10.0	10.0
1961	1	31	0800	10.0	10.0	10.0	10.0	10.0	10.0

 $\tau_{11}, \tau_{12} \quad \text{if } 1, 2 \neq h$

of good ministers under the angels of the tribes, the direction of the compass where each tribal angel resides, and the Enochian banner name of God associated with that direction. The numbers of the Princes may be used to locate their signs on the grid of the Original Great Table of the Watchtowers. To convert the sigil display on the Original Great Table into a sigil display on my own Restored Great Table, simply invert the quarters of the west and north (transpose the lower right with the lower left).

Bear in mind that there are minor variations in the lettering between the Original Great Table and the Revised Great Table of Raphael. My Restored Great Table uses the lettering of the Table of Raphael. The sigils of the Princes of the regions are the same shape on all three versions of the Great Table, but some of the names of the Princes are spelled with slight differences depending on whether the Original or the Revised (and Restored) Tables are used.

To locate a particular sigil on the Original Great Table, take note of the number of the Prince, then find this number on the sigil display near the start of this chapter. The sigil closest to the number is the sigil of the Prince. Compare the sigil display with the lettered version of the Original Great Table in Chapter Twelve. You will be able to trace out the individual letters in the name on the Original Table by following the arrow of the sigil. Each sigil begins with a cross and ends with an arrowhead.

If you wish to locate the name of a Prince on the Restored Great Table, first determine which Watchtower the sigil occupies by comparing the quarters of my Restored Table in Chapter Ten with the quarters of the Original Table. Position that sigil on the Restored Table and trace out the arrow of its name as before. You will see that some names have slight variations in spelling.

It is evident that the names of the angels of the twelve tribes of Israel are each intended to contain eight letters. However, in Dee's manuscript Lavavoth (the angel of the tribe of Gad) is written with eight letters. This occurs because the final letter in the name is the Hebrew letter Tau, which is written in English Thau, but is on occasion alternatively transliterated by T, so I have used T to stand for this Hebrew letter in order to make the name of the angel seven letters. The name would be pronounced "Lavavoth."

There are ninety-one Princes of the regions of the Earth, but ninety-two sigils on the Great Table. One of the sigils is not named by the angels. It occurs at the bottom of the MPH, ARSL, GAIOL Watchtower, which on the Original Great Table is the Watchtower of the West (lower right quarter). Laxdizi, the name of this extra spirit, can easily be extracted from its sigil.

This supernummary sigil has caused some confusion. In the magical system of the Aurum Solis, a British occult society with a tradition similar to that of the Golden Dawn, this sigil is numbered 65.⁴ But the sixty-fifth Prince is named Paraoan (Paoaoan on the Restored Table), and the letters of his name are not to be found in this sigil. This error appears to have arisen from a misunderstanding of the nature of Paraoan's sigil, which is not one unbroken line on the Great Table but is composed of three two-letter segments, each from a different Watchtower, and a single letter from the fourth: P A R A Q A N (all the letters are capitals). If you examine the sigil grid of the Original Great Table, you will find these short segments and single cell marked with the numbers 15, 15, 15, 15.

This sigil puzzled Dee, who inquired about it to Ave

Dee: You had me choose out of the Tables the Characters of fewest Letters, and I found them to be OA RA JA and you said they are eight, you said there are eight in them, I know not what Jus meaneth.

Ave: You must make up the name Paraoan.

Dee: What shall become of the I, ayressed?

Ave: It may be N, or L.

Dee: What must I now do with that name?

Ave: In Rharul there waiteth an L, which L is of more force then the N and therefore it is set in the Tables. As for that N stretcheth in the Character, so far shall the Countrey be consumed with fire, and swallowed in Hell, as Sodom was for wickednesse.

Dee's marginal note: So is not one letter superfluous, or wanting in the Tables.

Five days later, Dee again made inquiry concerning this curious name, but received little satisfaction.

Dee: I beseech you, say somewhat of the N in Paraoan, of which you said, so far as that stretched, should sink to hell.

Ave: Every letter in Paraoan, is a living fire, but all of one quality and of one Creation, but unto N is delivered a viol of Destruction, according to that part that he is of Paraoan the Governor.

Dee: It may please you to name that Place, City, or Countrey under that N.

Ave: Ask Navage, and he will tell you.

Dee did not have the letters of what he calls the "Characters of fewest Letters" correctly gathered, but seems to have understood the explanation of the angel. The three sigil segments of two letters make up the final six letters in the name Paraoan on the Original Table. Ave tells Dee that the final letter in the name may be either the single inverted N or the single inverted L. In the Watchtower MPH, ARSL, CAIOL in the western quarter of the Original Great Table. However, the L has

greater occult potency, and therefore should be attached to the front of the sigil of the twenty-eighth Prince, whose name is Lexarph. The final six letters of this sigil are to be found at the top of the pillar of the Black Cross and also at the bottom, since the same letters are inverted there!

The Black Cross, as the name implies, was drawn with solid black ink by Dee in his diagram of the ninety-nine sigils of the Princes on the Great Table.¹ Consequently, Dee could not illustrate the three sigils that are created upon the upper half of the pillar and the right arm of the beam of the Black Cross, as I have done in the illustration at the head of this chapter. The sigil of the twenty-eighth Prince, Lexarph, is located on the top of the pillar. The sigil of the twenty-ninth Prince, Comanan, wraps around the corner of the southern quarter of the Table and passes through the center of the Black Cross. The sigil of the thirtieth Prince, Tabithom, lies on the right arm of the beam of the Black Cross. Since the letters that make up these names also occur in reversed order on the lower half of the pillar and left arm of the beam, these names may be found wrapping around the northern corner of the Table.

Because Dee did not represent these three sigils on the Black Cross or number the sigils in his diagram, it was an easy matter to misunderstand the use of the three two-letter segments and two single letter cells that occur on the Great Table. Many of Dee's sigils contain minor mistakes in form. I have corrected these errors in the sigil display at the head of this chapter. Unfortunately I can offer no insight into the use of the ninety-second sigil of the spirit whose name is Laxil-zi. Dee accurately drew the sigil of this spirit on his grid, but did not include its name in his list of Princes of the Aethers.

THE REGIONS OF THE EARTH

After conveying the names of the Princes of the Aethers, Na vage indicated places on the surface of the Earth to which they correspond. He began by simply pointing to the region ruled by each spirit on a globe of the Earth in the depths of the showstone. Dee proclaimed that this way was too confusing, so the angel adopted a different approach.

Kelley: There appeareth a great thing like a Globe, turning upon two axel trees.

Naivage: Turn to the first Aether we have done.

Naivage: The Earth in the first ayre, is thus.

Kelley: Pointing on that Globe to it.

Dee: We beseech you to bound or determine the Countries or Portions of the Earth, by their utmost Longitudes and Latitudes, or by some other certain manner.

Naivage: Our manner is, not as it is of workmings. We determine not places after the forme of legs, or as leaves are: neither we can imagin any thing after the fashion of an horn, as those that are Cosmographers do.

Notwithstanding the Angel of the Lord appeared in Pinlogue, and opened unto him the parts of the Earth, because he was commanded to secret: and these are Northward under your Pole. But unto you, the very true names of the World in her Creation are delivered.

Naivage went on to name the geographical names of the region under each of the Princes of the Aethers. Dee had considerable difficulty understanding the location of some of these places, but was occasionally assisted by Kelley's vision of the places or their inhabitants.

Naivage: The third of the seventh Aether, Phalagor, the I never heard of.

Kelley: It is toward the North, where the veins of Gold

and such people appear as before were noted. On this side them a great way appear men with swinish snouts: their visage is so strutted out, but to be perceived to be of humane visage. The women have about their privities very long hair down to their knees. The men have things on their shoulders of beasts skin, so instead of a Jerkin or a Mandilion.

In the course of naming the regions of the Earth, Naivage also showed Kelley visions of Noah's ark in Armenia and the Garden of Eden. Paradise is apparently overseen by the second Prince of the eighteenth Aether.

Naivage: The second [of the eighteenth Aether]

Kelley: Now appear many Crocodiles, long necked, scaled on the body, with long tails.

Naivage: Good.

Kelley: A great place appeareth, covered about with fire. Many great serpents appear of 200 foot. It appeareth very Eastward. No people appear here.

There cometh from Heaven like a Mist, and covereth a great place about 300 mile long, like a Park, enclosed with fire. It is on a high ground. There come four rivers out of it, one East, another West, another North, and another South. The pales, or enclosure of it seem to be Arches, beset most richly with precious stones. In the Gate of it stand three men like us, one is in a long Gown with many plates, the other like in a Cassack. The third in the rough skin of a bear. In the name of Jesus. Is this the Paradise that Adam was banished out of?

Naivage: The very same from hence he was turned out into the earth. This is the true Vale of Josaphat.

Dee: Will you give me leave?

Naivage: Say on.

Dee: It should seem this must be on the earth, not in the air.

Naivage: It is upon the earth.

Dee: You said that from hence he was turned out into the earth.

Naivage: The curse of God in Adam caused the fall, whereupon he was cast to be accursed. For, if Adam had after his fall tarried in Paradise, his wickedness would have altered the innocency of the place. Therefore is Paradise distinguished from the earth, in respect of her purity, because the earth is defiled, and corrupted with man. The earth is said to be sinful, in respect of the sin of man.

Dee: Till 45 degrees, both Northerly and Southerly. All known in the most part of the world. But of any such place, there is no knowledge nor likelihood by any History of these days, nor of old time.

Naivage: Therefore this is cunning, and the wisdom of God. There dwelleth flesh in it that shall never die, which were taken up for a testimony of Truth.

Dee was not a man to be easily deceived concerning geography, since it was one of his primary subjects of study. While in England, he had frequently been consulted by the leading explorers and navigators of the day concerning the fabled Northwest and Northeast Passages as well as the geography of Asia and the New World. English mariners followed his charts when they went sailing into unknown waters. His skepticism concerning a physical Eden is obvious, but he did not argue the point further with Naivage.

PTOLEMY AND AGRIPPA

Dee was perfectly aware that the names of the places of the Earth were those recorded in the *Tetrabiblos* of the Greek astronomer and astrologer Ptolemy. Naivage himself had stated as much before beginning to name the places. According to Naivage, the common name for the regions had been revealed to Ptolemy by the "Angel of the Lord," but not the names of the places near the north pole. However, Naivage promised to Dee

and Kelley something greater, "the very true names of the World in her Creation."

Kelley did not understand Naivage's reference to "names," but he did vaguely recognize the names. After the angel completed the list and allowed the men to rest for a night, Kelley followed his thread of memory and was able to look up the names in his private library of esoteric books. He was enraged by what he regarded as a blatant deception on the part of the angels, and at first refused to resume the scrying session.

Dee: After half an hour and lesse, he came speedily out of his Study, and brought in his hand one Volume of Cornelius Agrippa his works, and in one Chapter of that Book he read the names of Countries and Provinces collected out of Ptolomeus (as the Author there noteth) Whereupon he inferred, that our spiritual Instructors were Cosensers to give us a description of the World, taken out of other Books: and therefore he would have no more to do with them. I replied, and said, I am very glad that you have a Book of your own, wherein these Geographical names are expressed, such as (for the most part) our Instructors had delivered unto us: and that, according to the Tenor and form of my request to him, so to have them expressed: for our more perfect information, by those known names; to understand those 91 unknown and unheard of names, of seven letters every one: whereby they (our Instructors I mean) are very greatly to be thanked, and to be deemed (in all reasonable mens judgements) most friendly, and far from covetous, or abusing us. And farther I said, that I myself, had here set down on a paper all the 91 names together orderly, as we received them, and that I had here brought the description (Gerardus Mercator's, Universal Chart of the World) Geographical of the whole earthly Globe: and also Pomponius Mela set forth in English with the Chartes therunto belonging, fairly described by hand, to the intent that he might see the verity of their words.

yes, today delivered unto us for the performance of our request made to them."

Keley was not mollified. He refused to have anything more to do with the angels for five days.

The reference Keley made to Agrippa comes from Book One, Chapter Thirty-One of *The Three Books of Occult Philosophy*. Agrippa here summarizes part of the third chapter of the second book of Ptolemy's *Tetrabiblos*, where the regions of the world are categorized under the ruling influence of the stars. Agrippa introduces his brief chapter by saying, "Moreover the whole orb of the Earth is distributed by kingdoms, provinces, and signs." He then groups nations of the classical world under each planet and signs of the zodiac it rules. This list corresponds in many respects with the list of places given by Nalvage. In closing, Agrippa writes:

These we have in this manner gathered from Ptolemy's opinion, to which according to the writings of other astrologers many more may be added. But he which knows how to compare these divisions of provinces according to the divisions of the stars, with the number of the ruling intelligences, and blessings of the tribes of Israel, the locusts of the apostles, and typical seals of the sacred Scripture, shall be able to obtain great and prophetic oracles concerning every religion, of things to come."

The list of places given by Nalvage is more extensive than the lists in Agrippa and Ptolemy. It is difficult to determine which text served Nalvage as a source, if either. These names were common in ancient geographies.

CHAPTER SIXTEEN

The Enochian Invocations of John Dee

"MAKE YE ME BUT KNOWN ALONE, AND I SHALL SEE THE SEED."

Dee was anxious to learn the details of the initial eighteen-day ritual working by which he would gain access to the ninety-one Princes of the Thirty Aethers, but he was never actually given this information. Aye did tell him that before he could undertake this extended ritual working it would be necessary for him to make a Book of Spirits containing the names of the angels and spirits in the Great Table of the Watchtowers.

Aye: You have the corn, and you have the ground. Make you but invocations to sow the seed, and the fruit shall be plentiful.

Dee: As concerning our usage in the 4 dayes, and in the 14 dayes, we would gladly have some information.

Aye: You would know to reap, before your corn be sown.

Dee: As concerning a fit place and time to call, and other circumstances, we would learn somewhat.

Aye: You would know where and when to call, before your invocations bear witnesses of your readiness.

Dee: Then they must be written in verbal conceits, in formal words.

Aye: I—a very easie matter.

Dee: What is the Book you mean that should write

Ave. The book consisteth (1) of Invocation of the name of God, and (2) of the Angels, by the names of God. The offices are manifest. You shal desire to be fed with spoones and so you are.

This is not a very detailed description, but at least it is something to work with, and more practical information than the angels often gave in response to Dee's questions.

Previously, Ave had informed Dee that after the book had been written out he must invoke the Great Hosts (Dee interpreted this to mean Jehovah Sabaoth) for four days, using the twelve names of God that are found on the Lines of Spirit in the four Watchtowers. Then for fourteen days Dee must call the angels "by Petition, and by the name of God, unto the which they are obedient." On the fifteenth day, Dee and Kelley were to clothe themselves in white linen and "so have the apparition, use and practice of the Creatures."

Dee actually created this Book of Spirits, or at least he created the pattern from which the book was to be made. It appears in his Latin manuscript *Liber Spiritus Auxilii et Victorie Herrestris* (British Library Sloane MS 319.) It is reproduced in English in Geoffrey James' *The Enochian Magic of Dr. John Dee*, which I strongly recommend to anyone seriously interested in studying Enochian magic. Dee's Book of Spirits consists of these invocations:

1. The Fundamental Obedience, which is the invocation of the twelve names of God that are written on the Lines of Spirit of the four Watchtowers of the Great Table.

2. Six Seniors of the east whose names are written on the great cross of the Watchtower of the east.

3. Six Seniors of the south

4) Six Seniors of the west

5) Six Seniors of the north

6) Four good angels of the east who are skilled and powerful in medicine and curing diseases

7) Four good angels of the south powerful in medicine

8) Four good angels of the west powerful in medicine

9) Four good angels of the north powerful in medicine

10) Four good angels of the east who are skilled and powerful in metals and precious jewels

11) Four good angels of the south powerful in metals and precious jewels

12) Four good angels of the west powerful in metals and precious jewels

13) Four good angels of the north powerful in metals and precious jewels

14) Four good angels of the east who are skilled and powerful in transformations

15) Four good angels of the south powerful in transformations

16) Four good angels of the west powerful in transformations

17) Four good angels of the north powerful in transformations

18) Four good angels of the east, each of whom knows the living creatures in one element, and their use

19) Four good angels of the south knowing the living creatures of one element, and their use

20) Four good angels of the west knowing the living creatures of one element, and their use

21) Four good angels of the north knowing the living creatures of one element and their use

22) Four Dispositors of the east who are skilled and powerful in the mixing together of natural substances

23) Four Dispositors of the south powerful in natural substances

24) Four Dispositors of the west powerful in natural substances

25) Four Dispositors of the north powerful in natural substances

26) Four Dispositors of the east who are skilled and powerful in transporting from place to place

27) Four Dispositors of the south powerful in transporting

28) Four Dispositors of the west powerful in transporting

29) Four Dispositors of the north powerful in transporting

30) Four Dispositors of the east who are skilled and powerful in the mechanical arts

31) Four Dispositors of the south powerful in mechanical arts

32) Four Dispositors of the west powerful in mechanical arts

33) Four Dispositors of the north powerful in mechanical arts

34) Four Dispositors of the east who are skilled and powerful in the discovery of the secrets of men

35) Four Dispositors of the south powerful in the discovery of secrets

36) Four Dispositors of the west powerful in the discovery of secrets

37) Four Dispositors of the north powerful in the discovery of secrets

These divisions of the angels can be most clearly seen in this table, which is reproduced from Chapter thirteen. It shows the relative positions of these ang-

les to the quarters of a Watchtower. This interrelation is the same on all four Watchtowers.

East: 1	South: 2
Dispositors	Dispositors
Knowledge and Power	Teaching and Learning
Good Angels	Good Angels
Secrets of Men	Practical Magic
Practical Magic	Angels
Evil Angels	Evil Angels
Curse and Vengeance	Compassion and Forgiveness
North: 3	West: 4
Dispositors	Dispositors
Angels and Devils	Witch and Magi
Good Angels	Good Angels
Treasure and Wealth	Knowledge of All
Power and Power	Memoria Spiritus
Evil Angels	Evil Angels
Justice and Execution	Power and Base Uses of Memoria

Offices of the Angels on Any Watchtower

FOUR DAYS AND FOURTEEN DAYS

Fortunately the invocations in Dee's book of *Spiritus* do not total eighteen. If we take them together in groups of angels linked by function, they total ten. Yet Dee states that the period of invocation must be eight days, and must be divided into two parts of four days followed by fourteen days.

The first four days are to be devoted to the invocation of the twelve names of God on the lines of Spirit in the Watchtowers.

Art Thou hast three names of God, out of the line of the Holy Ghost in the principall Curse of the first Angel so has thou three in the second, etc.

Four days after your book is made (that is to say, written) must you only call upon those names of God, or on the Lord of Hosts, in those names.

And 4 days after you shall, in this, or on some convenient place, call the Angels by Petition, and by the name of God, unto the which they are obedient.

Elknewhere Ave tells Dee:

Ave: One book of perfect paper. One sheet of a few leaves.

The calling them together, and the yielding of their promise, (the repetition of the names of God) are sufficient.

I have given you Coem: I have given you also ground. Desire God to give you ability to till."

Obviously the names of God in each Watchtower are to be invoked on four individual days that open the eighteen-day working, yet Dee grouped all twelve names in a single opening invocation. It is evident that Dee did not understand Ave's explicit instruction concerning the names of God on the lines of Spirit. Ave further makes plain that the working is divided into two distinct parts: the invocation of the names of God, and the invocation of the angels by the names of God.

"AT NO TIME TO BE CALLED"

It is not so clear to see how the remaining angels may be divided into fourteen groups, with each group receiving one invocation to be voiced on a separate day. Dee gives thirty-six invocations for the Seniors, good angels, and Dispositors. He does not provide any invocation for the evil angels whose names have only three letters, even though he lists these names beside the names of the good angels from which they are extracted. He was expressly forbidden to invoke the evil angels by Ave:

24e: Then they [the evil angels] are not to be named in the first summoning or invocation.

4e: At no time to be called.

This is unequivocal and cannot be casually disregarded. Therefore, it becomes necessary to divide the Seniors, Dispositors, and good angels into fourteen groups, each group to be invoked on a separate day in the usual eighteen-day working of invocation. Since the angels never actually say how this is to be done, it is impossible to be certain about it. Dee seems to have completely missed the necessity of making this division—at least, he never mentions it in his writings. I cannot be sure the system of division presented here is correct—all I can say is that it is sensible and workable.

THE INVOCATIONS OF THE ANGELS

In my opinion, it is necessary to divide the Seniors into six groups of four, with each group containing a Senior from all four Watchtowers. This selection should probably be made clockwise (following the order in which the names of the Seniors were delivered by Ave) with the first group composed of the names in the left side of the lines of Spirit of the Great Crosses of the Watchtowers, the second group of the names in the upper part of the lines of the Son, the third group of the names in the upper part of the lines of the Father, the fourth group of the names in the right side of the lines of Spirit, the fifth group of the names in the lower part of the lines of the Father, and the sixth group of the names in the lower part of the lines of the Son.

The Dispositors (or good angels) whose names lie above the arms of the lesser crosses should come next,

since they appear to be next in authority. These sixty-four angels are divided into four groups of sixteen angels, each group of which contains four angels from each Watchtower. The first group names the sixteen Dispositors of the subquarters of the east, the second the sixteen Dispositors of the subquarters of the south, the third the sixteen Dispositors of the subquarters of the west, and the fourth the sixteen Dispositors of the subquarters of the north.

The same system of division is followed to divide the sixty-four good angels into four groups of sixteen angels, each group of which contains four good angels from each watchtower.

For each of these groups an invocation is written that contains the names of God or the angels in the group. Each invocation is voiced during one day of the eighteen-day working. Ave says nothing about how many times each invocation is to be repeated, but from other statements it is likely that each invocation is to be repeated in a consecrated place three times: once at sunrise, once at noon, and once at sunset.

If the system of division I have suggested is adopted, it results in the following eighteen invocation

- 1) God Names of the eastern Watchtower
- 2) God Names of the southern Watchtower
- 3) God Names of the western Watchtower
- 4) God Names of the northern Watchtower
- 5) Sensors of the left side of the lines of Spirit
- 6) Sensors of the top half of the lines of the Son
- 7) Sensors of the top half of the lines of the Father
- 8) Sensors of the right of the lines of Spirit
- 9) Sensors of the bottom of the lines of the Father
- 10) Sensors of the bottom of the lines of the Son

- 11) Dispositors of the mixing of natural substances
- 12) Dispositors of transportation from place to place
- 13) Dispositors of the mechanical arts
- 14) Dispositors of the discovery of human secrets

- 15) Good angels of medicine
- 16) Good angels of metals and precious jewels
- 17) Good angels of transformations
- 18) Good angels of the four elements

THE INVOCATION OF THE THIRTY AETHERS

Although the angels never say so, it may be that a similar working of thirty days is to be conducted following the eighteen-day working. This would serve to establish communication with the angels of the Thirty Aethers by means of thirty invocations, each spoken three times on its appointed day. Both the working of eighteen days and the working of thirty days would be consummated or fulfilled on the days immediately following the workings, so that the entire period of invocation would occupy fifty days.

Dee seems never to have imagined combining the eighteen-day invocation explicitly described by the Angel Ave with another invocation period of thirty days. Yet if he was to have the use of the angels of the thirty Aethers, it makes good magical sense for him to first establish communication with them and secure their cooperation through a continuing invocation working. There is no reason to suppose that the employment of the angels of the Aethers follows any different process than the employment of the other angels of the Watchtowers.

THE ROLE OF THE ENOCHIAN KEYS

There are eighteen distinct Enochian Keys, and the Keys obviously relate to the subquarters of the Great Table. However, it is unclear whether these Keys are to be voiced during the eighteen-day working that establishes contact with the Enochian angels. At first consideration, this would seem probable. However, the distinct Keys naturally fall into a division of five parts: $4 + 4 + 4 + 4 + 4$. It is not clear how this division can be related to the division of the invocations into 4 + 4 + 4 + 4 that was defined by Ave, or my own conjectured division of $4 + 6 + 4 + 4$.

It is possible to relate the eighteen distinct Keys to the eighteen classes of spirits invoked in the invocations by inverting the order of the Keys, placing the Seniors at the end of the working, and dividing the groups of Seniors into four and two. If this is done, the Keys 18, 17, 16 and 15 may be linked with the four invocations of the names of God, the Keys 14, 13 and 11 may be linked with the four groups of Dispositors, the Keys 10, 9, 8 and 7 may be linked with four groups of good angels, the Keys 6, 5, 4 and 3 may be linked with the four groups of Seniors from the upper parts of the lines of the Son, the upper parts of the lines of the Father, the lower parts of the lines of the Son, and the lower parts of the lines of the Father respectively, and, finally, the Keys 2 and 1 may be linked with the groups of Seniors from the left side of the lines of Spirit, and from the right side of the lines of Spirit respectively.

After this association of the Keys with the groups of the names of God and angels on the Great Table, a matter of interest to more advanced Enochian magicians

but I am not happy with it. It is my personal view that the Keys are individually associated with the beam and pillar of the Black Cross (Keys 1 and 2), and with the sixteen subquarters of the Great Table (Keys 3 to 18). If this is true, then the Keys are not to be voiced in the initial eighteen-day working that establishes contact with the angels, but are (perhaps) to be used later to command specific sets of angels on individual subquarters of the Great Table as illustrated on page 211.

For example, Key 4 would be used to invoke specifically the Dispositors and good angels on the eastern subquarter of the Watchtower of the South. Key 13 would be used to invoke the Dispositors and good angels on the northern subquarter of the Watchtower of the West. And so for the rest.

The Seniors (if, indeed, it is ever necessary to invoke the Seniors) would probably be invoked by Keys 1 and 2. The First Key, related by me to the pillar of the Black Cross, would also relate to the double pillars of the Great Crosses on the individual Watchtowers, and to the four Seniors whose names are written on each double pillar (the lines of the Son and the Father). The Second Key, related by me to the beam of the Black Cross, would also relate to the beams of the Great Crosses on the individual Watchtowers, and to the two Seniors whose names are written on each beam (the lines of the God-Spirit).

To understand this assignment, see the illustration in Chapter Fourteen that shows the numbers of the Keys assigned to the sixteen subquarters of the Great Table in four circles of four. It may well be incorrect, but since the angels left no explicit correspondence between the Keys and the angels on the Great Table, we are forced to invent our own systems. Such improvisation was done

by the Golden Dawn, as I shall explain in Chapter Seventeen. The correspondence between the Keys and the angels on the Watchtowers represents one of the most original aspects of Golden Dawn Enochian magic.

THE APOCALYPSE WORKING

As I have stated elsewhere, it is also my opinion that the forty-eight expressed Keys (and the first, unexpressed Key) are intended by the angels to be used in a great working, probably of fifty days duration, designed to initiate the period of destructive transformation that is generally known as the apocalypse. This may be linked with the eighteen-day invocation of the angels in the Great Table, as I suggested in my book *Tetragrammaton*, or it may be a completely separate working.

On this subject, it is impossible to be certain. The whole matter of the Apocalypse Working, as I have called it, is murky and is likely to remain so, because it was never explicitly discussed between Dee and the angels. Indeed, many Enochian magicians would probably say that no such Apocalypse Working exists. I put forward the concept based on my own study of the Enochian transcripts, and I believe there is considerable implicit evidence to suggest that the angels intended Enochian magic, and specifically the Enochian Keys, to serve as a trigger for the apocalypse. But this is primarily a personal conviction. You will not find unequivocal references to an Apocalypse working given anywhere by Dee or the angels.

THE FORM OF INVOCATION

When composing the words of the invocations to the angels, Dee was forced to draw upon his background

knowledge of Christian and Hebrew prayers, supplemented by the invocations which appear in the *Book of the Firmament*.¹ It is probable that Kelley may have aided him in this composition, since he did at least have a working knowledge of magic. Kelley may have aided him in this composition, since he did at least have a working knowledge of magic. Kelley may have aided him in this composition, since he did at least have a working knowledge of magic. Kelley may have aided him in this composition, since he did at least have a working knowledge of magic.

As I mentioned in Chapter Fourteen, the angels were unable to provide Dee with a pattern for his invocations. Invocation, Ave informs Dee, is a faculty of human nature that the angels do not possess.

Dee: As for the form of our Petition or Invitation of the good Angels, What sort should it be of?

Ave: A short and brief speech.

Dee: We beseech you to give us an example: we would have a confidence: it should be of more effect.

Ave: I may not.

Kelley: And why?

Ave: Invocation proceedeth of the good will of man, and of the heat and fervency of the spirit. And therefore is prayer of such effect with God.

Dee: We beseech you, shall we use one form to all?

Ave: Every one, after a divers form.

Dee: If the minds do dictate or prompt a divers form, you mean.

Ave: I know not, for I dwell not in the soul of man.

According to Ave, invocation is a human activity, a free will and ecstatic inspiration. It is a creative process. Angels cannot create. They are instruments, or

extensions, of the will of God. The human power compose invocations and the human power to assign names (used by Adam in the Garden of Eden—see Genesis 2:9-23) have a similar source—the spark of divine fire that lies within every human being.

THE PRAYER OF ENOCH

The angels did provide a model invocation that Dee was free to follow when composing his own set of original invocations. This was the prayer spoken by Enoch to God during the fifty days Enoch spent creating his magical tables of stone. Although Dee chose not to follow the pattern of this prayer, it clearly was intended by the angels to have an application in Enochian magic, although Dee never explicitly said this to Dee. It may have been intended as a model for the Apocalypse Working.

Since the prayer of Enoch, delivered by Ave on July 7, 1584, is of such great importance in the matter of Enochian invocation, I will reproduce it here.

Dee: Afterward, 'Ave' he came again, and (after a pause) said as followeth:

Ave: My brother, I see thou dost not understand the mystery of this Book, or work thou hast in hand. But I told thee, it was the knowledge that God delivered unto Enoch. I said also, that Enoch laboured 50 days. Notwithstanding, that thy labour be not fruitless, and void of fruit, Be it unto thee, as thou hast done.

Ave: And did the best that I could conceive of it.

Ave: Will tell thee, what the labour of Enoch was in those fifty days.

Dee: O Lord, think hee.

Ave: He made (as thou hast done, thy book) Tables of Serpentin and plain stone, as the Angel of the Lord appointed him. saying, tell me (O Lord) the number of the days that I shall labour in. It was answered him 50.

Then he groaned within himself, saying, Lord God the Fountain of true wisdom: thou that openest the secrets of thy own self unto man, thou knowest mine imperfection and my inward darkness. How can I (therefore) speak unto thee that speak not after the voice of man, or worthily call on thy name, considering that my imagination is variable and fruitless, and unknown to my self? Shall the Sands seem to invite the Mountains, or can the small Rivers entertain the wonderful and unknown waves?

Can the vessel of fea, fragility, or that is of a determined proportion, lift up himself, heave up his hands, or gather the Sun into his bosom? Lord it cannot be. Lord my imperfection is great. Lord I am less than sand. Lord, thy good Angels and Creatures excell me far: our proportions is not alike, our sense agreeth not. Notwithstanding I am comforted: For that we have all one God, all one beginning from thee, that we respect thee a Creator. Therefore will I call upon thy name, and in thee, I will become mighty. Thou shalt light me, and I will become a Seer. I will see thy Creatures, and will magnifie thee amongst them. Those that come unto thee have the same gate, and through the same gate descend, such as thou sendest. Behold, I offer my house, my labour, my heart and soul. If it will please thy Angels to dwell with me, and I with them, to rejoyce with me, that I may rejoyce with them; to minister unto me, that I may magnifie thy name. Then, in the Tables (which I have provided, and according to thy will prepared) I offer unto thee, and unto thy holy Angels, desiring them, in and through thy holy names: That as thou art their light and comfortest them, so they in thee will be my light and comfort. Lord they prescribe not laws unto thee, for it is not meet that I prescribe laws unto them. What if I say unto thee so often they receive. So what if I plauneth them to offer unto me, will I also receive. Behold I say (O Lord) if I shall call upon them in thy name. Be it unto me as unto the servant of the Highest. Let them also minister unto me. How by what words, and at what time I shall call them. O Lord, is there any that measure the

heavens, that is mortal? How, therefore, can the heavens enter into man's imagination? Thy creatures are the Glory of thy own creation: Hereby thou glorifiest all things, which Glory excelleth and (O Lord) is far above my understanding. It is great wisdom, to speak and take according to understanding with Kings. But to command Kings by a subjected commandment, is not wisdom, unless it come from thee. Behold, Lord, thou shalt, therefore ascend into the heavens: The air will not carry me, but receive me, for I fall down, for I am of the earth. Therefore O the very Light and true comfort, that canst, and movest, and dost command the heavens: Behold I offer these Tables unto thee. Command them as it pleaseth thee: and O ye Ministers, and true lights of understanding, Govern me in my earthly frame, and the elements wherein we live. Do for me as for the servant of the Lord, and unto whom it hath pleased thee, Lord, to talk of you.

Behold, Lord, thou hast appointed me 50 times, Thrice 50 times will I lift my hands unto thee. Be it unto me as it pleaseth thee, and thy holy Ministers. I require nothing but thee, and through thee, and for thy honour and glory. But I hope I shall be satisfied, and shall not die, (as thou hast promised) until thou gather the clouds together, and judge all things: when in a moment I shall be changed and dwell with thee for ever.

These words were thrice & many talk between Enoch and God. In the end of 50 days, there appeared unto him, which are not now to be manifested nor spoken of: he enjoyed the fruit of God his promise, and received the benefit of his faith. Here may the wise man wisdom, for what doth man that is not corruptible.

When Ave to is Dee "be it unto thee, as thou hast done," he is saying that even though Dee's version of the Book of Spirits is incorrect, the angels will acknowledge it so that Dee's sincere efforts to construct the book will not have been wasted.

THE FIFTY

The number of Enoch's tables is not stated in the waves. Presumably they are the same as the forty-eight number/letter squares that make up Dee's Book of Spirits, plus the first occult table that was too holy to reveal to Dee. The last day of the fifty was probably the day of fulfillment, when Enoch's work of the previous forty-nine was brought to fruition by God. Concerning the number fifty, Cornelius Agrippa writes:

The number fifty signifies remission of sins, of servitudes, and also liberty. According to the [Jewish] Law, on the fiftieth year they did remit debts, and everyone did return to his own possessions. Hence by the year of jubilee (see Lev. 25) all debts were remitted, and everyone returned to his own possessions. The Law also, and the prophets are declared under the same: for the fiftieth day after Israel's going forth out of Egypt, the Law was given to Moses in Mount Sinai; the fiftieth day after the resurrection, the Holy Ghost came down upon the apostles in Mount Zion; whence also it is called the number of grace, and attributed to the Holy Ghost.

Just as God gave Moses the tablets of the commandment on the fiftieth day, so are the tables of Enoch to be perfected on the fiftieth day of his ritual working, just as the Holy Ghost descended upon the apostles of Christ fifty days after the resurrection, so are the tables of Enoch to be activated and empowered by the holy spirit on the fiftieth day.

There seems to be a connection between the number of times Enoch speaks his prayer to God, and the "hundred and fifty Lions, and spirits of wickednesse, error, and deceit" that God sends among the unrighteous people to sow confusion as punishment for their misuse of

CHAPTER SEVENTEEN

Enochian Magic in the Golden Dawn

FRÄULEIN SPRENGEL AND THE CIPHER MANUSCRIPT

The Hermetic Order of the Golden Dawn was a secret Rosicrucian society, modeled after Freemasonry, that flourished in England at the end of the Victorian era. It was founded in London in 1888 by three Freemasons: Samuel Liddell "MacGregor" Mathers, Dr. William Wynn Westcott, and Dr. William Robert Woodman. Woodman died in 1891, leaving the Golden Dawn to be run by Westcott and Mathers. Westcott was the solid, respectable cornerstone of the Order, Mathers its brilliant but erratic guiding star.

The genesis of the Order is said to be Woodman's discovery in 1887 of a brief occult manuscript in cipher he found in a book shop between the pages of a book. When translated, the cipher contained the outline of the esoteric Masonic rituals and a letter by a German Rosicrucian adept calling herself Fräulein Sprengel. Westcott enlisted the aid of Mathers to expand the rituals and wrote to Sprengel, who authorized him to found an English branch of the German occult order *Die Freimaurerische Dämmerung*. At least, this is the story. A more likely explanation is that the cipher manuscript was a

forgery, and that Westcott cooked up the original with or without the help of Mathers.

Nevertheless, the Golden Dawn was an important and unusual organization for two reasons. First, it taught a complete system of practical ritual magic solidly based in the history of Western occultism. Second, it admitted women members as equals. In both these innovations, daring for its day, it was influenced by Theosophical Society founded by Helena Petrovna Blavatsky in New York in 1875.

THE EXTRAORDINARILY DEVELOPED SYSTEM

An important part of the advanced teachings of the Golden Dawn was Enochian magic—probably the result of research carried out by Mathers in the reading room of the British Museum Library. It is impossible to be certain about the authors of many Golden Dawn papers because they circulated anonymously among members of the order and were copied and recopied by hand. There may well have been other contributors. Since Enochian words of power appear in the mysterious cipher document, it is evident that Mathers was working on Enochian magic prior to 1887 (presuming the cipher manuscript to be Westcott's forgery and presuming it to have been forged prior to the establishment of the Inner Temple).

James Regardie, who published the order papers of the Golden Dawn between 1918–40, and who was along with his teacher Aleister Crowley, one of the men most responsible for the continuing dominance of Golden Dawn magic in modern Western occultism, regarded Enochian magic as one of the greatest achievements of the Golden Dawn.

So far as we are able to make out, however, the System created by means of the ceremonial slaying of Dr. John Dee and Kelly towards the close of the 16th century, or perhaps as early as 1583, in Dee, regarding the creation of the system, may be found in *Shane's* (London, 1899) in the British Museum. But this is a very early, and in these diaries is a rudimentary form, which was only the most distant relation to the extremely developed system in use by the Order. Whoever was responsible for the Order scheme of the Angelic system, whether it was Mathers and Westcott or the German Rosicrucian Adepts from whom the former are supposed to have obtained their knowledge—was possessed of ingenuity and an understanding of Magic such as never was in the possession either of Dee or Kelly.

As you will have gathered from the preceding chapters, this is a very unjustified slur against Dee and Kelly, who understood very clearly those portions of Enochian magic which the angels chose to reveal. Regardie is not to be blamed for this attitude. His knowledge of Dee's manuscripts appears to have been quite limited, despite his claim to have obtained "a great deal of information" about "Enochiana" through "careful meditation and studies at the British Museum." Crowley, Regardie's mentor in magic, suffered from the same shadow understanding of Dee's magical diaries, and also boasted of a much more extensive experience with the Enochian system than he actually possessed.

WHAT THE SYSTEM CONTAINS

The Enochian magic of the Golden Dawn is almost entirely based on the English and Enochian texts of the Enochian Keys, along with a curious compound version of the four Watchtowers arranged in the pattern they

form on the Great Table of Raphael. The Black Cross is not used by the Golden Dawn to join the Watchtowers together into a single Great Table. Instead, the Watchtowers are treated as separate entities, and the letters of the Black Cross are gathered into the small square that appears in Casaubon, which is called in the Golden Dawn the Tablet of Saman.

The Keys are used to invoke or evoke the angels whose names appear written on the four Watchtowers. The methods for extracting the names of these angels and the names of power that summon and command the angels are accurately presented (for the most part) by the Golden Dawn. The names of the Thirty Aethers, also appear in the Order papers, but not the names or sigils of the ninety-one geographical spirits, or the Princes, who rule the regions of the Earth. That omission is probably why Crowley evoked the Aethers, but not the tutelary genti of the Aethers.⁴

WHAT THE SYSTEM OMITTS

Omitted from the Enochian magic of the Golden Dawn is any direct mention of the mystical heptarchy of planetary angels, along with their tables and sigils, which form the underlying basis of all Enochian magic. No mention is made of the Table of Practice or the rest of the ritual furniture of the Table, which are derived from the heptarchical system. Nor is anything said about the central importance of a scrying stone in Enochian magic. Westcott does refer to the *Sigillum Aemeth* in passing when writing about the seals of the Watch-

4 Crowley, *The Book of the Law*, 100. Crowley's *Sigillum Dei* that is the Book of the Law is the Seal of the Aethers, not the knowledge of a Zealot. Crowley's *Book of the Law*

may suspect, into the knowledge of anyone else in the Golden Dawn at that time, save possibly Mathers and Westcott.

Less surprising is the silence of the Golden Dawn concerning the Enochian Book of Spirits, which is never fully described in Casaubon (probably the primary source for Golden Dawn Enochian magic). There is no mention in the Golden Dawn of the necessity for maintaining contact with the angels, the Great Table, or an eighteen-day ritual that employs original invocations composed by the magician. The angels are simply summoned by means of the Keys.

A notable void in the Enochian magic of the Order is the silence concerning Kelley's Great Vision of the Watchtowers, and the golden talisman constructed by Dee that depicts this vision. Neither is anything written about the vision of the Round House, although this may be forgiven since the importance of this vision is still not understood by Enochian scholars. It should also be mentioned that the Enochian alphabet used by the Golden Dawn is faulty in several respects. Unfortunately the influence of the Order has been so profound over the last hundred years that these defects are universally reproduced in books about Enochian magic. As I mentioned earlier, I have corrected the alphabet of the present work.

In view of these many omissions, the reader may be forgiven for wondering why Regardie was so impressed with the Enochian system of the Golden Dawn. The great virtue of this system is its consistency.

Faced with many gaps in his knowledge of the Enochian magic received by Dee and Kelley, Mathers was forced to supply his own material. It was also necessary for him to fully integrate his personal system of Enochian magic into the magic of the Golden Dawn,

which he was undoubtedly in the process of creating at the time he received and transcribed the magic

THE MATHERS' GOLDEN DAWN PENTAGRAM

The primary model used by Mathers in his structure of the Golden Dawn was the relationship between the four elements and the four watchtowers of the pentagram, which is used in Golden Dawn magic to invoke or banish elemental forces. Assigning the elements to the pentagram in turn was dictated by the elemental associations of the four fixed signs of the zodiac. These zodiac associations were very ancient and served as the basis for the Golden Dawn understanding of the elements. If the tower points of the pentagram are imagined to form a square, this may be laid over the wheel of the zodiac to achieve the following Golden Dawn arrangement:



Mathers' Model of the Pentagram

Mathers and his associates made the fundamental mistake of taking the four watchtowers of the four elements in the reverse order that appears on the four tower

points of the Golden Dawn pentagram and why he fixed the order of the watchtowers. He chose the ordering of the watchtowers upon the Revised Great Table of Raphael as his starting point and simply laid the square of the elements on top of the watchtowers.

The existence of a second, earlier version of the Great Table when the Watchtowers were in different locations is completely mentioned in the Golden Dawn documents, which we still have known about. The Original Table were gathered at the time and that is that. As far as we have extant examples of the Great Table and incorporated them into the Golden Dawn's Great Table. As a result, some cells of the Golden Dawn Table have two letters; some have three; and some have none.

The version of the Golden Dawn Watchtowers does cannot readily be used as a Great Table since they are unconnected. Presented on pages 290-291 is what appears in *Magick in the Modern World*. I have allowed the inaccuracies in lettering and capitalization to stand. It is interesting to speculate what the original members of the Golden Dawn made of the apparently random capital letters in the tables. The ninety-one spirits of the Aethers, whose seven letter names are capitalized on the angels on the Watchtowers, are never enumerated. Westcott merely writes: "Of the letters on the tables, some be written as capitals. These are the letters of the Aethers. Some be drawn forth by the outer method, not now explained, and the letters of these do not concern a Zelator [Adeptus Minor]."

There is also no notice made by Mathers of letters on the Watchtowers that are inverted right to left in Deciphered. These help to help in the interpretation of the angels. But exactly what the meaning was is never stated, except that the vowels letters at the ends

THE SEALS OF THE WATCHTOWERS

The Golden Dawn developed the four seals of the towers of the Great Table, described by Kelley, and the reception of the Watchtowers into stylized and colored emblems for the Watchtowers, while retaining the essential features of the symbols. This was a standard perceptive innovation. These seals are placed large just above the separate tables of the Watchtowers that adorned Golden Dawn temples, each Watchtower in its Golden Dawn elemental colors.

The outer rim and central T on the seal of the Golden Dawn Watchtower of Air is colored yellow; background is mauve. The outer rim and central cross along with the letters and numbers around the rim on the seal of the Watchtower of Water is blue;

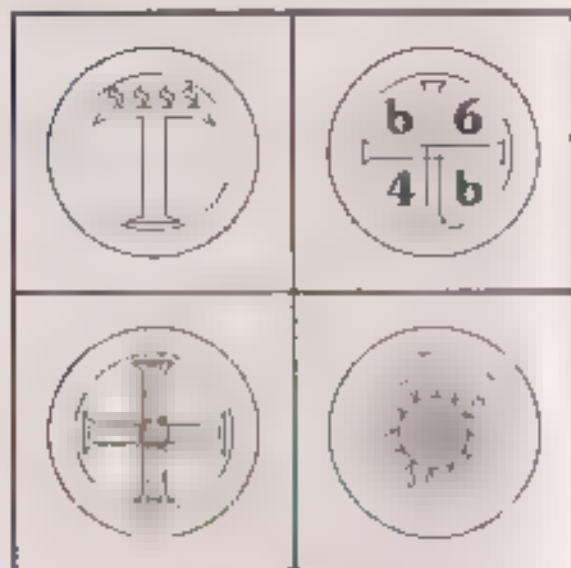


Figure 1: The four seals of the Watchtowers of the Golden Dawn.

background is orange. The outer rim on the seal of the Watchtower of Fire is red, moving from the center outward the concentric circles of the figure are colored green, red, green, red, green, red, green, red. The twelve flames around the figure are red, yellow, mauve, red, yellow, mauve, red, yellow, mauve, red, yellow, mauve. The outer rim on the seal of the Watchtower of Earth is black, clockwise from the top the arms of the cross are colored citrine, olive, black, russet; the center of the cross and the background are both white.

"ELEMENTAL KINGS OF THE ENTIRE TABLE"

From the pattern of each of these seals, a name of power was extracted from the outermost letter ring or letter was Sigillum Aemeth. Each name begins at the capital T with the small 4 above it at the top of Sigillum Aemeth and proceeds by jumps, either clockwise or counterclockwise, with odd letters simply inserted where this was found necessary. Regardie wrote: "The Names yielded by the analysis of the Sigils are to be considered as the Elemental Kings of the entire Tablet."¹¹ He added that each King who bears one of these names is "purely and essentially an elemental force" and should be treated with caution.

The elemental King of the Golden Dawn Watchtower of Air is Tabanabag. The actual letter formation of his name is shown here:

A 22 20 18
Th b 4 8 or

This is extracted simply by beginning at the top of the circle of letters and numbers around the rim of Sigillum

As yet, at the turning of the page clockwise to letter of other group. Note that a vowel is placed in the name to make it easier to pronounce.

The King of the Watchtower's name is Thahbyndelatanum. The extraction of his name is not as simple as that of the King of the Watchtower's explanation for what it is worth:

From h 4 h 6 h 10 h 14 h 18 h 22 h 26 h 30 h 34 h 38 h 42 h 46 h 50 h 54 h 58 h 62 h 66 h 70 h 74 h 78 h 82 h 86 h 90 h 94 h 98 h 102 h 106 h 110 h 114 h 118 h 122 h 126 h 130 h 134 h 138 h 142 h 146 h 150 h 154 h 158 h 162 h 166 h 170 h 174 h 178 h 182 h 186 h 190 h 194 h 198 h 202 h 206 h 210 h 214 h 218 h 222 h 226 h 230 h 234 h 238 h 242 h 246 h 250 h 254 h 258 h 262 h 266 h 270 h 274 h 278 h 282 h 286 h 290 h 294 h 298 h 302 h 306 h 310 h 314 h 318 h 322 h 326 h 330 h 334 h 338 h 342 h 346 h 350 h 354 h 358 h 362 h 366 h 370 h 374 h 378 h 382 h 386 h 390 h 394 h 398 h 402 h 406 h 410 h 414 h 418 h 422 h 426 h 430 h 434 h 438 h 442 h 446 h 450 h 454 h 458 h 462 h 466 h 470 h 474 h 478 h 482 h 486 h 490 h 494 h 498 h 502 h 506 h 510 h 514 h 518 h 522 h 526 h 530 h 534 h 538 h 542 h 546 h 550 h 554 h 558 h 562 h 566 h 570 h 574 h 578 h 582 h 586 h 590 h 594 h 598 h 602 h 606 h 610 h 614 h 618 h 622 h 626 h 630 h 634 h 638 h 642 h 646 h 650 h 654 h 658 h 662 h 666 h 670 h 674 h 678 h 682 h 686 h 690 h 694 h 698 h 702 h 706 h 710 h 714 h 718 h 722 h 726 h 730 h 734 h 738 h 742 h 746 h 750 h 754 h 758 h 762 h 766 h 770 h 774 h 778 h 782 h 786 h 790 h 794 h 798 h 802 h 806 h 810 h 814 h 818 h 822 h 826 h 830 h 834 h 838 h 842 h 846 h 850 h 854 h 858 h 862 h 866 h 870 h 874 h 878 h 882 h 886 h 890 h 894 h 898 h 902 h 906 h 910 h 914 h 918 h 922 h 926 h 930 h 934 h 938 h 942 h 946 h 950 h 954 h 958 h 962 h 966 h 970 h 974 h 978 h 982 h 986 h 990 h 994 h 998 h 1002 h 1006 h 1010 h 1014 h 1018 h 1022 h 1026 h 1030 h 1034 h 1038 h 1042 h 1046 h 1050 h 1054 h 1058 h 1062 h 1066 h 1070 h 1074 h 1078 h 1082 h 1086 h 1090 h 1094 h 1098 h 1102 h 1106 h 1110 h 1114 h 1118 h 1122 h 1126 h 1130 h 1134 h 1138 h 1142 h 1146 h 1150 h 1154 h 1158 h 1162 h 1166 h 1170 h 1174 h 1178 h 1182 h 1186 h 1190 h 1194 h 1198 h 1202 h 1206 h 1210 h 1214 h 1218 h 1222 h 1226 h 1230 h 1234 h 1238 h 1242 h 1246 h 1250 h 1254 h 1258 h 1262 h 1266 h 1270 h 1274 h 1278 h 1282 h 1286 h 1290 h 1294 h 1298 h 1302 h 1306 h 1310 h 1314 h 1318 h 1322 h 1326 h 1330 h 1334 h 1338 h 1342 h 1346 h 1350 h 1354 h 1358 h 1362 h 1366 h 1370 h 1374 h 1378 h 1382 h 1386 h 1390 h 1394 h 1398 h 1402 h 1406 h 1410 h 1414 h 1418 h 1422 h 1426 h 1430 h 1434 h 1438 h 1442 h 1446 h 1450 h 1454 h 1458 h 1462 h 1466 h 1470 h 1474 h 1478 h 1482 h 1486 h 1490 h 1494 h 1498 h 1502 h 1506 h 1510 h 1514 h 1518 h 1522 h 1526 h 1530 h 1534 h 1538 h 1542 h 1546 h 1550 h 1554 h 1558 h 1562 h 1566 h 1570 h 1574 h 1578 h 1582 h 1586 h 1590 h 1594 h 1598 h 1602 h 1606 h 1610 h 1614 h 1618 h 1622 h 1626 h 1630 h 1634 h 1638 h 1642 h 1646 h 1650 h 1654 h 1658 h 1662 h 1666 h 1670 h 1674 h 1678 h 1682 h 1686 h 1690 h 1694 h 1698 h 1702 h 1706 h 1710 h 1714 h 1718 h 1722 h 1726 h 1730 h 1734 h 1738 h 1742 h 1746 h 1750 h 1754 h 1758 h 1762 h 1766 h 1770 h 1774 h 1778 h 1782 h 1786 h 1790 h 1794 h 1798 h 1802 h 1806 h 1810 h 1814 h 1818 h 1822 h 1826 h 1830 h 1834 h 1838 h 1842 h 1846 h 1850 h 1854 h 1858 h 1862 h 1866 h 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8162 h 8166 h 8170 h 8174 h 8178 h 8182 h 8186 h 8190 h 8194 h 8198 h 8202 h 8206 h 8210 h 8214 h 8218 h 8222 h 8226 h 8230 h 8234 h 8238 h 8242 h 8246 h 8250 h 8254 h 8258 h 8262 h 8266 h 8

partner continues to play in an effort to free him (the check mate). When both players on a team are checkmated simultaneously, they lose and the game is over.

I have simplified the description of Enochian chess that is given in the *Golden Dawn*. It has numerous weird little quirks which, I am quite certain, would make it impossible to actually play in any satisfactory manner. Since it has nothing whatsoever to do with genuine Enochian magic, except by its name, there is no point in devoting much space to it.

TRUE ENOCHIAN CHESS

True Enochian chess (yet to be invented) would be three-dimensional, and would play on the four Watchtowers arranged at four levels. It would employ the Enochian angels whose names appear on the Great Table as men. Each force should probably consist of the King, six Seniors, and sixteen Dispositors, with the sixteen good angels serving as pawns. The Great Table would have to be conceived as though it were wrapped back upon itself into a sphere, so that a player could move off the left edge of the eastern quarter and onto the right edge of the southern quadrant, or off the bottom edge of the northern quarter and onto the top edge of the eastern quarter.

You are invited to fill in the rest of the rules. I warn you, however, this will be no easy task. It is a fairly simple matter to devise a concept for a board game such as chess. This is all the Enochian chess of the *Golden Dawn* is—a concept. It is a far more difficult challenge to come up with a set of rules that allow the game to be played as an equal contest to a satisfying conclusion with an agreeable length of time.

APPENDIX A

Enochian Book of Spirits

A RECONSTRUCTION OF THE ENOCHIAN BOOK OF SPIRITS

In this appendix, I have attempted to reconstruct the Book of Spirits that is to be used to summon and establish a communication with the angels of the Great Table during the initial eighteen-day working. I have used the structure of the Original Great Table of the Watchtowers as the basis for these invocations because I am presenting the original Enochian magic of Dee and Kelley. Anyone who has understood the exposition of the Great Table previously given can, with little difficulty, alter the text and ordering of the invocations and the spelling

of the spirit names to reflect the structure of my own Restored Great Table or (though I do not recommend it) the structure of the Great Table of Raphael.

In this work, I have placed the fluid cycle of the Dispositors and good angels on the northern subquarters. It would seem more rational to place the cycles successively in a circle clockwise, east, south, west, north. However, it is clear from the Original Table and the design of the Round House that the angels intended the names of the subquarters to be arranged in two rows in the order east, south, north, west. This in spite of the fact that the individual subquarters of each cycle around the Great Table are unfolded in the order east, south, west, north.

This contradiction between the way the cycles are unfolded around the Great Table (east, south, north, west, and the way the individual subquarters in each cycle are unfolded (east, south, west, north) makes no sense to me. However I have decided not to second-guess the angels on this matter. The arrangement of the subquarters and their four cycles of four are presented as they were delivered by Ave to Dee. For a better understanding of this distinction, see the diagram of the four cycles of the Keys in Chapter Fourteen, which shows the same arrangement.

It should be noted that the Enochian letter V stands for both U and V in English. Therefore these English letters may be interchanged in the names of the angels where this aids the pronunciation of the names. You compare the names of the angels below with the letters on the Original Great Table (which I have not altered, except to correct errors) you will see when I have made this substitution. Generally, I have substituted U in place of V when there is no adjacent vowel or when the ease of vibrating the name is greatly improved.

These invocations should be written or typed out by the magician on clean paper, and then bound into the form of a book. Alternatively, they may be written by hand in a new bound journal of blank pages. It is also a good idea to include a table containing all the names of God and the angels in each invocation before the text of that invocation, as Dee did in his own version of the Book of Spirits. One of the reasons is that it allows the inclusion in the book of the names of the evoked angels, or combinations, formed of three letters. These names are composed of two letters from under the arms of the lesser crosses coupled with a prefatory letter from the Black Cross on the same line of the Great

Table. The names of these demons are not to be voiced in the invocations, but the angels do not expressly forbid that they be written in the book. Dee did so with them in his tables.

It is usually the practice in ritual magic to memorize the text of invocations prior to the ritual in which they are to be used. This is always the best course. However, these Enochian invocations are quite complex. Since the Book of Spirits obviously was intended to play a central role in the invocations, it will be acceptable to the angels if the magician reads the text from the book he or she has made. In either case, the book should always be present during the invocations. Each invocation is read three times on its own day: once at sunrise, once at noon, and once at sunset.

These readings must be done in a holy place, a place that has been ritually cleansed and consecrated to its purpose. A flame should be kept burning on the Table of Practice during the invocations. The Table may be used as an altar during ritual as well as a support for the scrying stone. The magician should be dressed in clean white linen, and be physically and mentally pure in the magical sense. A cleansing prayer is recommended before each speaking of an invocation.

A large representation of the Great Table of Watchtowers that corresponds with the structure of the invocations should also be present. You may wish to adopt the Golden Dawn practice of dividing the Great Table into individual Watchtowers and hanging these on the walls of the ritual chamber in the four directions. Or you may prefer to use my own Enochian cube, a cubic representation of the Great Table that I suggested for Gerald and Betty Schueler's *The Angels' Message to Humanity*. See the Schuelers' book for a description of

its making, if the cube is employed, it should be placed on the Table of Practice during the invocations.

It may be that the Book of Spirits is to be used only during the eighteen days of the initial invocation. Its primary purpose is to call forth the angels so that they can be induced to write their signs or signatures in the Book of Silvered Leaves, using the body of the magician as their writing instrument. On this subject the angel Ave tells Dee:

Ave: You must never use the Illustrious Garment after this time, once only, neither the book.

Kelley: To what end is the book made then, if it be not to be used after

five? It is made for to be used that day only.

Notice that it is Dee who says the book is to be used only on the nineteenth day of the working, not Ave. The angel says the book and the special linen garment are to be used only once, but this may mean only during the period of the working. Certainly it would seem necessary to refer to the invocations in the Book of Spirits on successive days. Perhaps the linen garment that is worn on the day of consummation may also be worn on the eighteen days of invocation, but never after the working is concluded.

Nor is it completely clear which book Ave refers to, although Dee and Kelley seem to assume that the angel is talking about the Book of Spirits. Ave may mean that the Book of Silvered Leaves is to be used only once, at the time the invoked angels imprint their signs upon it. If this is so, then no restriction is placed by the angel on the use of the Book of Spirits.

You will find it easier to comprehend the overall pattern of the Book of Spirits in this appendix if you refer

to the table near the beginning of Chapter Thirteen, which shows the offices of the various classes of angels on a Watchtower. These groups and their works are the same on all four Watchtowers, but the angels of each Watchtower only function in the corresponding quarter of the Earth.

Some Neopagan practitioners may object to the overtly Christian content of these invocations. They are free to compose their own set of invocations that do not mention the Hebrew names of God or the name of Christ. However, they should consider that Enochian magic functions within the context of Christianity and makes extensive use of Christian, Gnostic, and Kabbalistic symbolism. Indeed, it is scarcely possible to understand Enochian magic without a knowledge of the myths and magic of the Old and New Testaments, as I have demonstrated in my book *Tetragrammaton*. I used as my models Dee's own invocations in *Liber Scientiae* and the prayer of Enoch delivered to Dee by the angel Ave, which I quoted in full in Chapter Sixteen. These paradigms are responsible for the Christian tone.

In composing the following original invocations, I hope that I have managed to do a better job than Dee, and that Ave would not tell me, as he told Dee, "My brother, I see thou dost not understand the mystery of this Book." However, only time and repeated use will prove the worth, or lack of worth, of these invocations.

ANGELS OF THE FIRST DAY		
Quarter	Ruling Name	Names of God
East	Adonai Sabaoth	ORO, IBAH, AOZIM

INVOCATION OF THE FIRST DAY: BANNERS OF THE EAST

Adonai Sabaoth, Lord of Hosts, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darknesses of men, I, _____, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderment and unknown waves of your sea. Yet I call upon your name, and at your name I am become mighty.

Light my soul and make me a seer of visions. I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you in the east ascend by one gate, and through that gate descend your appointed messengers, for we have but one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the East unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the east, ORO, IBAH, AOZIM, and your other names having dominion in the east. Let it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify your names among them.

As you are the light and comfort to your angels, so are they my light and comfort in your names, as it becometh them to receive what you offer, so also I receive with pleasure what they offer unto me; even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the East, let it be unto me in your names as unto the true servant of the Highest. Let them manifest to me in the eastern regions at whatever time or circumstance, and by whatever words I call them. So be it, O Lord, as when I bid them depart. Let them do for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the East unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Amen.

ANGELS OF THE SECOND DAY		
Quarter	Ruling Name	Names of God
South	Adonai Maiekh	MOR, DIAL, HU TLA

INVOCATION OF THE SECOND DAY: BANNERS OF THE SOUTH

Adonai Maiekh, Lord and King, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darknesses

of men. I, _____, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you in the south ascend by one gate, and through that gate descend your appointed messengers, for we have one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the South unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the south, MOR, DIAL, HCTGA, and your other names having dominion in the south. Let it please your angels to dwell with me, that I may dwell with them, to rejoice with me, that I may rejoice with them, to minister unto me, that I may magnify your name among them.

As you are the light and comfort to your angels, so are they my light and comfort in your names; as it pleases them to receive what you offer, so also I receive with pleasure what they offer unto me, even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your names that are in the Watchtower of the South, let it be unto me in mercy as unto the true servant of the Highest. Let them manifest to me in the southern regions at whatever time

or circumstance, and by whatever words, I call them. So also let them depart when I bid them depart. Let them do for me as for the servant of the Law.

Behold, O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the South unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Ghost. Amen. Amen. Amen.

ANGELS OF THE THIRD DAY

Quarters	Rating Name	Names of Angels
West	Elohim Sabaoth	MPH ARSA GA

INVOCATION OF THE THIRD DAY BANNERS OF THE WEST

Elohim Sabaoth, God of Hosts, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darkness of men.

I, _____, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

Light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you

in the west ascend by one gate, and through that gate descend your appointed messengers, for we have all one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the West unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the west: MPH, ARSL, GAIOL, and your other names having dominion in the west. Let it please your angels to dwell with me, that I may dwell with them, to rejoice with me, that I may rejoice with them, to minister unto me, that I may minister with them, to magnify your names among them.

As you are the light and comfort to your angels, so are they my light and comfort in your names; as it pleases them to receive what you offer, so also I receive with pleasure what they offer unto me; even as they prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Be it bid, when I call upon them in your names that are in the Watchtower of the West, let it be unto me in mercy as unto the true servant of the Highest. Let them manifest to me in the western regions at whatever time or circumstance, and by whatever words I call them. So also let them depart when I bid them depart. Let them do for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort of the world, the ruler of the heavens, I offer this table of the Watchtower of the West unto you. Command it according to your pleasure. By the Father, the Son, and the Holy Spirit. Amen. Amen. Amen.

ANGELS OF THE FOURTH DAY

Quarter	Calling Name	Names of God
North	Be-ah-ah-ah-ah	OIP TEAA, PIDOC

INVOCATION OF THE FOURTH DAY: BANNERS OF THE NORTH

Eloah Va-Daath. Manifest God, the fountain of true wisdom, who opens the mysteries of being and not being, who knows the imperfections and inner darkness of men, I, _____, a fragile vessel of the making of your hands, stand here before you and call upon your name. I am less than the sand before your mountain. I am less than the torrents in the springtime before the wonderful and unknown waves of your sea. Yet I call upon your name, and in your name I am become mighty.

I light my soul and make me a seer of visions, that I may see your creatures who are the glory of your countenance. I will praise your names and magnify your works among them. Those who lift their hearts to you in the north ascend by one gate, and through that gate descend your appointed messengers, for we have all one God, all one beginning from you, and all acknowledge you the sole Creator.

I offer and dedicate this table of the Watchtower of the North unto you, and unto your holy angels whose names appear inscribed upon this table and written in this book, desiring their presence in and through your holy names of the north: OIP TEAA, PIDOC. And your other names having dominion in the north. Let it please your angels to dwell with me, that I may dwell with them, to rejoice with me, that I may rejoice with them, to minister unto me, that I may minister with them, to magnify your names among them.

As you are the light and comfort to your angels, are they my light and comfort in your names, please them to receive what you offer, so also I will give with pleasure what they offer unto me, even as I will prescribe no laws unto you, O Lord, so shall I prescribe no laws unto them.

Behold, when I call upon them in your name, let them be in the Watchtower of the North, let it be unto me as unto the true servant of the Highest. Let them be manifest to me in the northern regions at whatever time or circumstance, and by whatever words, I call them, let them also let them depart when I bid them depart. Let them do for me as for the servant of the Lord.

Behold, O Lord, the true light and comfort of this world, the ruler of the heavens, I offer this Table of the Watchtower of the North unto you. Command it according to your pleasure. By the Father, the Son, and Holy Ghost. Amen. Amen. Amen.

ANGELS OF THE FIFTH DAY		
Quarter	Calling Names	Seniors
East	Bataiva	Abiorn
	Bataivh	Habiorn
South	Iczzhica	Adrom
	Iczzhcl	Ladrom
West	Raagios	Strahpm
	Raagiol	Larahpm
North	Eldprua	Aetpio
	Lahprua	Aaelpio

INVOCATION OF THE FIFTH DAY: SENIORS OF THE SPIRIT, LEFT

You four Seniors who stand in the Watchtowers upon the left side of the Table of the Spirit, the one of you to the left side of the pillar of the Son and the other three of you to the left side of the pillar of the Father, in the name of God who is both one and three, I call upon you to manifest yourselves.

You in the Watchtower of the East who are Abiorn, the minister of mercy by God the Son, I call upon in the name of mercy Bataiva, but when you are Habiorn, the minister of severity by God the Father, I call upon you by the name of severity Bataivh.

You in the Watchtower of the South who are Adrom, the minister of mercy by God the Son, I call upon in the name of mercy Iczzhica, but when you are Ladrom, the minister of severity by God the Father, I call upon you by the name of severity Iczzhcl.

You in the Watchtower of the West who are Strahpm, the minister of mercy by God the Son, I call upon in the name of mercy Raagios, but when you are Larahpm, the minister of severity by God the Father, I call upon you by the name of severity Raagiol.

You in the Watchtower of the North who are Aetpio, the minister of mercy by God the Son, I call upon in the name of mercy Eldprna, but when you are Aaeipio, the minister of severity by God the Father, I call upon you by the name of severity Eldprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE SIXTH DAY		
Quarter	Relating Name	Senior
East	da-da-yo	Aa-ah-ah
South	ka-ah-ka	Aa-ah-ah
West	ka-ah-ka	Aa-ah-ah
North	ka-ah-ka	Aa-ah-ah

INVOCATION OF THE SIXTH DAY SENIORS OF THE SON, ABOVE

You four Seniors who stand in the Watchtowers upon the line of the Son above the line of holy Spirit, in the name of God who is both one and three, I

call upon you to manifest yourselves.

You in the Watchtower of the East who are Aaah-ah, the minister of mercy by God the Son, I call upon in the name of mercy Bataiva.

You in the Watchtower of the South who are Aa-ah-ah, the minister of mercy by God the Son, I call upon in the name of mercy ka-ah-ka.

You in the Watchtower of the West who are Sa-ah-ah, the minister of mercy by God the Son, I call upon in the name of mercy Raagios.

You in the Watchtower of the North who are Aa-ah-ah, the minister of mercy by God the Son, I call upon in the name of mercy Eldprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner, and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE SEVENTH DAY		
Quarter	Ruling Name	Senior
East	Balaivh	Haozpi
South	Balaivh	Haozpi
West	Balaivh	Haozpi
North	Balaivh	Haozpi

INVOCATION OF THE SEVENTH DAY SENIORS OF THE FATHER, ABOVE

You four Seniors who stand in the Watchtower upon the line of the Father above the line of holy Spirit in the name of God who is both one and three call upon you to manifest yourselves

You in the Watchtower of the East who are Hmorda, the minister of severe judgement by God the Father, I call upon in the name of judgement Balaivh

You in the Watchtower of the South who are Balaivh, the minister of severe judgement by God the Father, I call upon in the name of judgement Balaivh

You in the Watchtower of the West who are Balaivh, the minister of severe judgement by God the Father, I call upon in the name of judgement Balaivh

You in the Watchtower of the North who are Balaivh, the minister of severe judgement by God the Father, I call upon in the name of judgement Balaivh

I say to you all descend through the gates I am prepared for your passage and dwell with me. Be manifest unto me in what manner and by what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully

and in a perfect manner whatever task I require of you that falls within your office. Be a light and comfort unto me for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen Amen Amen

ANGELS OF THE EIGHTH DAY		
Quarter	Ruling Name	Senior
East	Balaivh	Haozpi
South	Balaivh	Haozpi
West	Balaivh	Haozpi
North	Balaivh	Haozpi

INVOCATION OF THE EIGHTH DAY SENIORS OF SPIRIT, RIGHT

You four Seniors who stand in the Watchtowers upon the line of Spirit to the right side of the pillar of the Son and the Father, in the name of God who is both one and three, I call upon you to manifest yourselves

You in the Watchtower of the East who are Haozpi, the minister of severity by God the Father, I call upon in the name of severity Balaivh, but when you are Haozpi the minister of mercy by God the Son, I call upon you in the name of mercy Balaivh

You in the Watchtower of the South who are Lh the minister of severity by God the Father, I call upon the name of severity Iczabul but when you are Aa the minister of mercy by God the Son, I call upon by the name of mercy Azzibca

You in the Watchtower of the West who are Lh the minister of severity by God the Father, I call upon the name of severity Raagiol but when you are Sa the minister of mercy by God the Son, I call upon by the name of mercy Raagios

You in the Watchtower of the North who are Apdoce, the minister of severity by God the Father upon in the name of severity Edipma but when you are Apdoce, the minister of mercy by God the Son upon you by the name of mercy Edipma

I say to you all descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner and by what words and at what time I call you so that I may magnify the name of God among you. Be my teachers and guides in knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of that falls within your office. Be a light and comfort to me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world Amen Amen

ASPECTS OF THE NINTH DAY		
Quality	Rolling Number	Sound
East	1-100	Uzga
South	101-200	Uzga
West	201-300	Uzga
North	301-400	Uzga

INVOCATION OF THE NINTH DAY SERVANTS OF THE FATHER BELOW

You four Servants who stand in the Watchtowers upon the line of the Father below the line of holy Spirit in the name of God who is born and three call upon you to manifest yourselves

You in the Watchtower of East who are Hipotga, the minister of severe judgement by God the Father, I call upon in the name of judgement Raagiol

You in the Watchtower of the South who are Lhansa, the minister of severe judgement by God the Father, I call upon in the name of judgement Raagiol

You in the Watchtower of the West who are Lhansa, the minister of severe judgement by God the Father, I call upon in the name of judgement Raagiol

You in the Watchtower of the North who are Apdoce, the minister of severe judgement by God the Father, I call upon in the name of judgement Edipma

I say to you all descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner and by what words and at what time I call you so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you

that faith within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE TENTH DAY		
Quarter	Ruling Name	Senior
East	Bataiva	Autotar
South	Icchhea	Acmbicu
West	Raaglos	Soatzen
North	Eldprna	Aadon

INVOCATION OF THE TENTH DAY SENIORS OF THE SON, BELOW

You, four Seniors who stand in the Watchtowers upon the line of the Son below the line of holy Spirit, in the name of God who is both one and three, I call upon you, to manifest yourselves.

You in the Watchtower of the East who are Autotar, the minister of mercy by God the Son, I call upon in the name of mercy Bataiva.

You in the Watchtower of the South who are Acmbicu, the minister of mercy by God the Son, I call upon in the name of mercy Icchhea.

You in the Watchtower of the West who are Soatzen, the minister of mercy by God the Son, I call upon in the name of mercy Raaglos.

You in the Watchtower of the North who are Aadon, the minister of mercy by God the Son, I call upon in the name of mercy Eldprna.

I say to you all, descend through the gates I have prepared for your passage and dwell with me. Be manifest unto me in what manner and by what words and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge of all human affairs, and execute faithfully and in a perfect manner whatever task I require of you that faith within your office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ARMED ARMS OF THE ELEVENTH DAY				
Direction	Joining Name	Dispositors	From the Cross	Letter
East	Erzla	Rzla	E	Ez N
		Zlax		
		Arz		
		Arzl		
South	Eboza	Boza	A	A N
		Ozab		
		Zabo		
		Aboz		
West	Ataia	Tada	A	A N
		Aadi		
		Adta		
		Dtaa		
North	Adopa	Dopa	N	N A
		Opad		
		Pado		
		Adop		

INVOCATION OF THE ELEVENTH DAY DISPOSITORS OF JOINING

You sixteen Dispositors who stand above the arms of the eastern lesser crosses of the four Watchtowers are potent and skilled in the joining together and destruction of material substances, in the name of God who is both one and three. I _____ call upon you to manifest yourselves.

You four lights of understanding and truth who dwell in the Watchtower of the East, standing above the arms of the lesser cross of the east, and have your office in the

eastern part of the world, Rzla, Zlar, Larz and Arzl, I call upon you in the fourfold name of the cross IADN and in the name of God particular to your office, Erzla.

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the east, and have your office in the southern part of the world, Boza, Ozab, Zabo and Aboz, I call upon you in the fourfold name of the cross AN N and in the name of God particular to your office, Eboza.

You four lights of understanding and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the east, and have your office in the western part of the world, Tada, Aadi, Adia and Dtaa, I call upon you in the fourfold name of the cross ONIA, and in the name of God particular to your office, Ataia.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the east, and have your office in the northern part of the world, Dopa, Opad, Pado and Adop, I call upon you in the fourfold name of the cross NIAO, and in the name of God particular to your office, Adopa.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the arts of joining and joining, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE TWELFTH DAY				
Quarter	Ruling Name	Dispositors	Planet	The Cross Name
East	Eupha	Uipa	I	ANL
		Tpau		
		Raut		
		Autp		
South	Ephra	Phra	A	ANVT
		Hrap		
		Raph		
		Apur		
West	Ardim	Tdim	N	NULA
		Dimt		
		Imid		
		Midi		
North	Aanaa	Anaa	L	ULAN
		Naaa		
		Aaan		
		Aana		

INVOCATION OF THE TWELFTH DAY DISPOSITORS OF TRANSPORTING

You sixteen Dispositors who stand above the arms of the southern lesser crosses of the four Watchtowers and are potent and skilled in transporting from place to place, in the name of God who is both one and three I call upon you to manifest yourselves.

You four lights of understanding and truth who dwell in the Watchtower of the East, standing above the arms of the lesser cross of the south, and have your office in the eastern part of the world. Uipa, Tpau, Raut and Autp, I

call upon you in the fourfold name of the cross LANU, and in the name of God particular to your office, Eutpa.

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the south, and have your office in the southern part of the world. Phra, Hrap, Raph and Aphr, I call upon you in the fourfold name of the cross ANL, and in the name of God particular to your office, Ephra.

You four lights of understanding and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the south, and have your office in the western part of the world, Tdim, Dimt, Imid and Midi, I call upon you in the fourfold name of the cross NULA, and in the name of God particular to your office, Ardim.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the south, and have your office in the northern part of the world. Anaa, Naaa, Aaan and Aana, I call upon you in the fourfold name of the cross ULAN, and in the name of God particular to your office, Aanaa.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the arts of transporting from place to place, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE THIRTEENTH DAY				
Quarter	Ruling Name	Dispositors	From the Cross	
			Letter	Name
East	Henbr	Cnbt	A	AC M.
		Nbrt		
		Bren		
		Rcnb		
South	Hroan	Rnan	C	CMA
		Tant		
		Anm		
		Nroa		
West	Pmagl	Magl	M	MMA
		Agim		
		Glma		
		LMag		
North	Ppsac	Psac	C	CMA
		Sacp		
		Acps		
		Cpsa		

INVOCATION OF THE THIRTEENTH DAY: DISPOSITORS OF THE SCIENCES

You sixteen Dispositors who stand above the arms of the northern lesser crosses of the four Watchtowers and are potent and skilled in the mechanical arts and sciences in the name of God who is both one and three, I call upon you to manifest yourselves.

You four lights of understanding and truth who dwell in the Watchtower of the East, standing above the arms of the lesser cross of the north, and have your office in the eastern part of the world, Cnbt, Nbrt, Bren and Rcnb. I

call upon you in the fourfold name of the cross AC M. and in the name of God particular to your office, Henbr.

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the north, and have your office in the southern part of the world, Rnan, Tant, Anm and Nroa. I call upon you in the fourfold name of the cross CMA and in the name of God particular to your office, Hroan.

You four lights of understand and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the north, and have your office in the western part of the world, Magl, Agim, Glma and Lmag. I call upon you in the fourfold name of the cross MMA and in the name of God particular to your office, Pmagl.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the north, and have your office in the northern part of the world, Psac, Sacp, Acps and Cpsa. I call upon you in the fourfold name of the cross CMA and in the name of God particular to your office, Ppsac.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be grateful, unto my senses in what manner and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the mechanical arts and sciences, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a part and object of my love and the servant of the Highest who is the King of heaven and the comfort of the world. Amen. Amen. Amen.

AN EPOCHAL CROSS OF THE FOURTEENTH DAY				
Quadrant	Religious Name	Inscriptions	Particular Cross Letter	Cross Name
East	Hxgzd	Xgzd	A	AAR
		Gzdx		
		Zdax		
		Dxgz		
West	SRA	SRA	S	SRA
		Apm		
		Qmna		
		MnaQ		
West	Pnrx	Nrx	I	RAI
		Lrxn		
		RxnI		
		Irxn		
North	Pziz	ziza	R	RAS
		Izaz		
		Zazi		
		Aziz		

INSTRUCTIONS FOR THE FOURTEENTH DAY

DISPATCHES TO THE SEVEN

At sixteen Dispatches will stand above the arms of a western cross of the four Watchtowers and a prophet and a seer will be every day's teachers to the people of the world who are directed to the light of the cross of the four Watchtowers.

You four lights of understanding and truth who dwell in the Watchtower of the East, standing above the arms of the lesser cross of the west, and have your office in the eastern part of the world, Xgzd, Gzdx, Zdax and Dxg,

be upon you in the fourfold name of the cross AAR and in the name of God particular to your office, Hxgzd.

You four lights of understanding and truth who dwell in the Watchtower of the South, standing above the arms of the lesser cross of the west, and have your office in the southern part of the world, Apm, Qmna and MnaQ, be upon you in the fourfold name of the cross SRA and in the name of God particular to your office, SRA.

You four lights of understanding and truth who dwell in the Watchtower of the West, standing above the arms of the lesser cross of the west, and have your office in the western part of the world, Nrx, Lrxn, RxnI and Irxn, be upon you in the fourfold name of the cross IRI and in the name of God particular to your office, Pnrx.

You four lights of understanding and truth who dwell in the Watchtower of the North, standing above the arms of the lesser cross of the west, and have your office in the northern part of the world, Ziza, Izaz, Zazi and Aziz, be upon you in the fourfold name of the cross RAS and in the name of God particular to your office, Pziza.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses, I will be a father and a mother to you, and at what time and what place you so desire may multiply the name of God among you. Be my teachers and my guides in the arts of discovering human secrets and the ways of humanity, and let a perfect teacher who ever service I require of you that I may know you and you may know me, be a guide and a comfort to me in the time of my need, and let me be a servant to the highest who is the light of the world, the light of the world, Amen Amen Amen.

ANGELS OF THE FIFTEENTH DAY				
Quarter	Invoking & Commanding	Good Angels	Invoking & Commanding	Four Angels
East	DOIGO	CZNS	OLGOTA	Angels
	ARTZA	SIGAS	AZDRA	Angels
South	ANGPL	ANGPL	OPRKA	Angels
	UNNAX	UNNAX	XANNI	Angels
West	OLGOTA	Tagco	ATOGLD	Angels
	OALCO	Nhodd	OCLAO	Angels
North	NOALMR	Opion	RMLAON	Angels
	OLQAG	Apst	CANTO	Angels

INVOCATION OF THE FIFTEENTH DAY ANGELS OF MEDICINE

You sixteen good angels who stand beneath the arms of the eastern lesser crosses of the four Watchtowers and are potent and skilled in the teaching of medicine and the curing of diseases, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the east, and have your office in the eastern part of the

world, Czns, Tott, Sias and Fmond, I call upon you in the sixfold name of the pillar of your cross, Idoigo, that you show yourselves and manifest perceptibly to my awareness, I command you in the sixfold name of the beam of your cross, Andza, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Czns, Tott, Sias and Fmond.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the east, and have your office in the southern part of the world, Aira, Ormn, Rson and Izur, I call upon you in the sixfold name of the pillar of your cross, Angpol, that you show yourselves and manifest perceptibly to my awareness, I command you in the sixfold name of the beam of your cross, Unnax, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Augra, Orpmn, Rson and Izur.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the east, and have your office in the western part of the world, Taco, Nhodd, Paax and Saiz, I call upon you in the sixfold name of the pillar of your cross, Olgota, that you show yourselves and manifest perceptibly to my awareness, I command you in the sixfold name of the beam of your cross, Oalco, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Tagco, Nhodd, Paax and Saiz.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the east, and have your office in the northern part of the world, Opion, Apst, Scio and Varg, I call upon you in

the sixfold name of the pillar of your cross, Noalmr, that you show yourselves and manifest perceptibly to awareness; I call you in the fivefold name of the beam of your cross. Oloag, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your name shall be expressed Opamn, Apist, Semio and Varsg.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the practice of curing diseases, injuries and infirmities, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE SIXTEENTH DAY				
Quarter	Invoking & Commanding	Good Angels	Invoking & Commanding	Lesser Angels
East	LLALZA	Or(a)gm	AIAA	Yag
		Pa(a)oc		Ag
		U(a)gnd		Tr
South	ANTEM	Om(a)gm	LALANA	† Agm
		Om(a)gm		Ag
		Om(a)gm		Ag
West	NLLAIF	Ma(a)gm	PPALEN	Ma(a)
		Le(a)oc		Op
		U(a)gm		Op
North	YADALI	Gm(a)gm	LATAY	Ygm
		Er(a)gm		Ygm
		Am(a)gm		Ygm

INVOCATION OF THE SIXTEENTH DAY ANGELS OF METALS AND STONES

You four good angels who stand beneath the beams of the southern lesser crosses of the four Watchtowers and are potent and skilled in the finding and working of metals and precious stones, in the name of God who is both one and three, I _____ call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the south, and have your office in the eastern part of the

world, Oyi b, Paoc, Rhnh and Dui, I call upon you in the sixfold name of the pillar of your cross, Uacxa that you show yourselves and manifest perceptibly to my awareness. I command you in the fivefold name of the beam of your cross, Palam, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Oyaub, Paoc, Rhnh and Dui.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the south, and have your office in the southern part of the world, O magg, Gbal, Rana and Iahl, I call upon you in the sixfold name of the pillar of your cross, Anaeen that you show yourselves and manifest perceptibly to my awareness. I command you in the fivefold name of the beam of your cross, Sonda, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Omagg, Gbeal, Riemu and Iamh.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the south, and have your office in the western part of the world, Magm, Leoc, Lasn and Ruoi, I call upon you in the sixfold name of the pillar of your cross, Kelapt, that you show yourselves and manifest perceptibly to my awareness. I command you in the fivefold name of the beam of your cross, Omebb, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Malm, Leoc, Uepn and Ruoi.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the south, and have your office in the northern part of the world, Omnm, Etop, Amox and Brap, I call upon you in

the sixfold name of the pillar of your cross, Vailali, that you show yourselves and manifest perceptibly to my awareness. I command you in the fivefold name of the beam of your cross, Obaua, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Omnm, Ecaop, Amox and Brap.

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the discovery and use of metals and precious stones, and discharge faithfully and in a perfect manner whatever service I require of you that falls within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen.

ANGELS OF THE SEVENTEENTH DAY			
Quarter	Invoking & Commanding	Invoking & Commanding	End
East	AAALAA	Abaa mo	Cab
		Naaoo	Ora
			Max
South	BAAP	Opna	Opna
		Doop	Odo
			Max
West	ARBIZ	Rapao	Rap
		Axir	Aax
North	MALADI	Paco	Paco
		Ndazn	Ndaz
			Max
East	OLAAJ	Idpo	Idpo
		Xrinb	Xrin
South	VOLKDO	Dati	Dati
		Thom	Thom
			Max
West	STODA	Oogiz	Oogiz
		Rgan	Rgan
			Max

INVOCATION OF THE SEVENTEENTH DAY- ANGELS OF TRANSFORMATION

You sixteen good angels who stand beneath the arms of the northern lesser crosses of the four Watchtowers are potent and skilled in the transformation of forms. In the name of God who is both one and three, I call upon you to manifest yourselves.

You four good angels of light who dwell in the Watchtower of the East, serving the lesser cross of the north, and have your office in the eastern part of the world, Abaa, Naaoo, Oenaa and Shaa, I call upon you in

the sixfold name of the pillar of your cross, Aaaoai, that you show yourselves and manifest perceptibly to my awareness. I command you in the fivefold name of the beam of your cross, Orit, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Abaa, Naaoo, Oenaa and Shaa.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the north, and have your office in the southern part of the world, Opna, Doop, Rapao and Axir, I call upon you in the sixfold name of the pillar of your cross, Chalpt, that you show yourselves and manifest perceptibly to my awareness. I command you in the fivefold name of the beam of your cross, Arbiz, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Opna, Doop, Rapao and Axir.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the north, and have your office in the western part of the world, Paco, Ndazn, Iipo and Xrinb, I call upon you in the sixfold name of the pillar of your cross, Maladi, that you show yourselves and manifest perceptibly to my awareness. I command you in the fivefold name of the beam of your cross, Olad, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Paco, Ndazn, Iipo and Xrinb.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the north, and have your office in the northern part of the world, Dati, Thom, Oogiz and Rgan, I call upon you in the sixfold name of the pillar of your cross, Volkdo, that

you show yourselves and manifest perceptibly to me
 I command you in the fivefold name of the
 beam of your cross, Sloda, to fulfil all my stated pu-
 poses that fall within the function of your office. And
 when the need for your services is extreme, your name
 shall be expressed Dant Dixom, Oodpz and Rgoan

I say to you all descend through the gates I have
 prepared for your passage and dwell with me in har-
 mony. Be manifest unto my senses in what manner, and
 with what words, and at what time I call you, so that
 you may magnify the name of God among you. Be my
 teachers and guides in the transformation of forms, and
 discharge faithfully and in a perfect manner whatever
 service I require of you that falls within your appointed
 office. Be a light and comfort unto me, for I am the true
 servant of the Highest, who is the light of heaven and
 the comfort of the world. Amen. Amen. Amen.



ANGELS OF THE EIGHTEENTH DAY				
Quarter	In Voice & Commanding	Element	In Voice & Commanding	Element
East	ADURRZ	Actuica	ZRMDGA	Cal
		Np(r)al		Onp
	ALDAI	Qu(r)ol	LAOLA	Mor
South	SPMNIR	Practine		App
		Notinal	RINMPS	Cma
	IPIZ	Actuica	ZPLI	Cha
West	IAAAAI	Actuica	DSAAAI	Mor
		Valansa		App
	ATAPA	Daysipi	APATA	Cha
North	RZIONR	Re(r)li	RNOZR	Rad
		Si(r)sp		Asa
	NRZFN	Pa(n)li	MEZRN	Xpo
		Actuica		Fac

INVOCATION OF THE EIGHTEENTH DAY ANGELS OF THE ELEMENTS

I call sixteen good angels who dwell in the four corners of
 the western lesser crosses of the four Watchtowers and
 are seated and skilled in the knowledge of the four
 four elements and the elementals that dwell in them. In
 the name of God who is both one and three, I
 call upon you to manifest yourselves

You four good angels of light who dwell in the
 Watchtower of the East, serving the lesser cross of the

wee and have your office in the eastern part of world, Acca who inhabits the air and understands the qualities and uses of the air and its Sylpha, Npat who inhabits the water and understands the qualities and uses of the water and its Undines, Opat who inhabits the earth and understands the qualities and uses of the earth and its Gnomes, and Pnix who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders. I call upon you in the sixfold name of the pillar of your cross, Aotirz, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Aloas, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Acuca, Nprat, Otroi and Pmzox.

You four good angels of light who dwell in the Watchtower of the South, serving the lesser cross of the west and have your office in the southern part of the world, Msa who inhabits the air and understands the qualities and uses of the air and its Sylpha, laba who inhabits the water and understands the qualities and uses of the water and its Undines, Izxp who inhabits the earth and understands the qualities and uses of the earth and its Gnomes and Strim who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders. I call upon you in the sixfold name of the pillar of your cross, Spmair, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Ipiz, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Msmar, lenba, Izxp and Strim.

You four good angels of light who dwell in the Watchtower of the West, serving the lesser cross of the west, and have your office in the western part of the world. Xpacn who inhabits the air and understands the qualities and uses of the air and its Sylpha, Vasa who inhabits the water and understands the qualities and uses of the water and its Undines, Dapi who inhabits the earth and understands the qualities and uses of the earth and its Gnomes, and Rodil who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders. I call upon you in the sixfold name of the pillar of your cross, laaand, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Atapa, to fulfill all my stated purposes that fall within the function of your office. And when the need for your services is extreme, your names shall be expressed Xpacn, Vaasa, Daspi and Rodil.

You four good angels of light who dwell in the Watchtower of the North, serving the lesser cross of the west, and have your office in the northern part of the world. Adre who inhabits the air and understands the qualities and uses of the air and its Sylpha, Step who inhabits the water and understands the qualities and uses of the water and its Undines, Palu who inhabits the earth and understands the qualities and uses of the earth and its Gnomes, and Acar who inhabits the living fire and understands the qualities and uses of the fire and its Salamanders. I call upon you in the sixfold name of the pillar of your cross, Rzloun, that you show yourselves and manifest perceptibly to my awareness; I command you in the fivefold name of the beam of your cross, Nrzfm, to fulfill all my stated purposes that fall within the function of your office. And when the need

for your services is extreme, your names shall be expressed Adre Stosp, Pantii and Acrar

I say to you all, descend through the gates I have prepared for your passage and dwell with me in harmony. Be manifest unto my senses in what manner, and with what words, and at what time I call you, so that I may magnify the name of God among you. Be my teachers and guides in the knowledge, command and use of the four elements and the four classes of elemental creatures, and discharge faithfully and in a perfect manner whatever service I require of you that fall within your appointed office. Be a light and comfort unto me, for I am the true servant of the Highest, who is the light of heaven and the comfort of the world. Amen. Amen. Amen

ORISON OF THE NINETEENTH DAY

O Lord of Hosts, is there any creature that measures the heavens that is mortal? Can a frail and fearful vessel of flesh lift itself up, heave up its hands, or gather the Sun in its bosom? How shall I therefore ascend into the spheres? The air will not carry me, but mocks my folly. I fall down, for I am the clay of the earth. How, therefore, can the light of heaven enter into man's imagination?

Notwithstanding, I am comforted, in your name I am become mighty. You who are the light of truth and savior of the world can, and shall and do, command the heavens and all its hosts as it pleases you. I require nothing but by you, and through you, for your greater honor and glory. What it pleases you to offer me

receive. Behold, I pledge my possessions, my labor, my heart and soul for the fulfillment of this work.

These consecrated tablets, shaped and prepared according to your will I offer up to you and to your holy angels, desiring their attendance in and through your names of power. Command them as you will. O Lord. May it please your angels to dwell with me, that I may dwell with them; to rejoice with me, that I may rejoice with them; to minister unto me, that I may magnify your name. As you are their light and comfort, so they will be my light and comfort, as they receive what it pleases you to offer, so I will receive what it pleases them to offer, as they prescribe no laws to you, so shall I prescribe no laws to them. Yet when I call upon them in your name. O Lord, be it unto me in mercy as unto the servant of the Highest.

I am become a seer in the light of your countenance. I see your shining angels and magnify your name among them. Adonai Sabaoth, I call upon the power of your name. In the power of your mighty name this work of invocation is well and truly fulfilled. Amen. Amen. Amen.

APPENDIX B

The Vision of the Round House

MONDAY, JANUARY 14, 1585, AT PRAGUE

Kelley: Here is, Dec. one with a Vail afore his face, as it were, a Hair Cloth of Ash-colour. I know him not yet. I see a Garden full of fruit, of diuers sorts. In the midst of it is a place higher then the rest. On that place standeth a round House, it hath four corners within, and 4 Windows, and every Window is round, and hath 4 round partitions, round also. It hath 4 Doores, and at the East Door is one step, at the South 2 steps, and at the North 3, and at the West Door 4 steps. The first Door is white, like Chrystal, transparent. The South Door is red of an high colour, transparent. The North Door is bright black, not to be through seen, as the rest. The West is green, like an Emerald Stone. So is the South Door like a Ruby. The Doores be all plain. The House within (as it may be iudged by the transparent Doores, seemeth to be white, and empty.

He that hath his face covered, openeth the East Door, and all the House seemeth to be on fire, like a furnace. The fire within doth weve and move about the House, and on the roofe. Now he openeth the West Door, and there appeareth, as if all the House were a fountain full of water. And there run diuers streames, in the same one water, whereof, one doth go and come, as if it ebbed and flowed, which stream doth go about all the rest, by the sides of the House, that is, as if it were the Ocean sea compassing the

World. The next stream, within that, moveth from the 4 sides ward, and make in manner 4 Triangles, or rather Cones, of water, whose vertices rest cut off, as it were by the middle stream of water which occupieth the middle of Center of the House, and is in circular form inversed.

An other manner of stream there is, which cometh from the 4 corners of an innermost square, and so run diametraliter or contradiutorie wise, toward that circular middle stream.

The middle stream seemeth to issue out at the very Center of the place, and to mount up, and making an arch of his course, doth seem to fall circulariter in one circumscribed.

Kelley: The fire also had diversity in it.

Dee: I would you had noted the diversity of the fires also.

Levinus: Those that learn truly, learn by parts.

Kelley: The colour of the water in the Center, is most pure white.

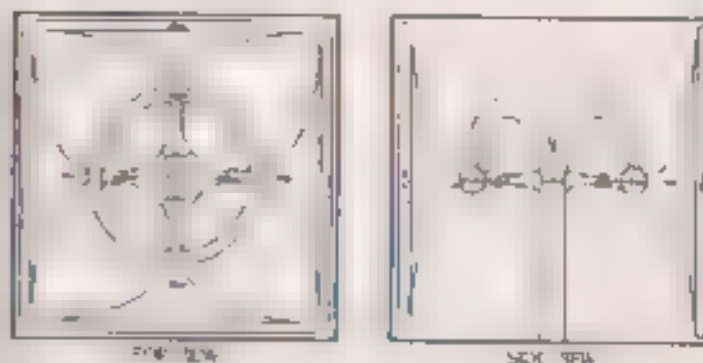
The waters of that Saint Andrews Crosse, are like a water somewhat Saffronish coloured. The waters of the Triangles, are somewhat like a wainish blew, which appeareth most in the top of the arches of dark flowing.

For all sprung otherwise.

The uttermost water, is of Quicksilver shew, as if it were somewhat mortified.

Dee: In the figure following, you may gather a better and more easie understanding of this Description of the water.

Casaubon's Marginal Note: Here is a blank, or void space in the Original Copie but no figure. (I have inserted my own illustrations into the voids in Dee's manuscript.—D.T.,



Currents of Water in the Round House

Kelley: Now he openeth the Fire Door againe. And the fire appeareth in a square place. And there appeare 4 fires filling the whole place, leaving nothing vacuum.

One of these fires seemeth to rise from the Center of the place, and to go in low arches to the 4 corners of the House.

The House seemeth to have 14 foot long in every side.

The arches of these fires seem to come from a trunk of fire, which riseth from about the Center, and seemeth to be 4 foot over in the Diameter.

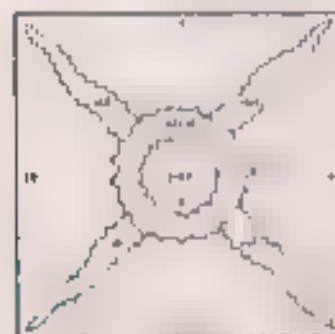
This Trunk seemeth to be high three quarters of the height of the place. The place seemeth to be as high as it is broad.

On the top of this fiery trunk, seemeth the fire to be in form of a fiery Globe, having 6 foot, his Diameter, which fire reverberateh and collecth in a cell.

From the sides of the Trunk (between the said Globe and the foresaid Arches,) goeth up fire Triangularly, filling all, saving that which remaineth filled, by the flames of fire, which riseth from the Globe to the 4 corners of the House.

As in the figure annexed, more plainly may appear.

Casaubon's Marginal Note: Here is a blank, or void space in the Original Copie but no figure.



TOP VIEW



SIDE VIEW

Currents of Fire in the Round House

Kelley: Note The colour of the fire of the 4 arches, is very red: The rest are very pure Aerial, caudent, etc.

The Motion of the trunk fire is swiftest

The Original Center of all these fires, seemeth to be very idle

Now he openeth the red Door

The House seemeth darkish, of colour of the smook of a wax Canale being put out.

Leviathan: By it self it is not, but by the Sunne, it is clear

Kelley: It hath 4 motions in it also: every one moving more swiftly then the other. All from the middle of the House. Three of them move such-wise to the sides

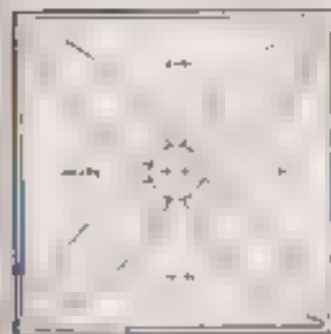
The first and second arise to half the height of the place

The third occupieth the other half

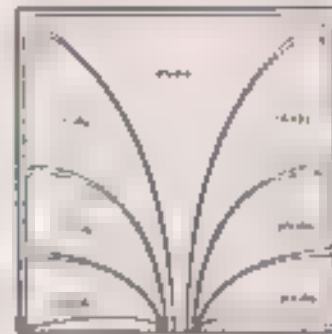
The fourth goeth upright to the top of the House

The second his space, that he striketh against on the Wall, is doubled to the space of the Wall against which the first striketh

Casaubon's Marginal Note: Here is a blank, or void space in the Original Copie: but no figure



TOP VIEW



SIDE VIEW

Currents of Air in the Round House

Kelley: Now he openeth the black bright Door, and the House there seemeth full of black dust, like Gun-powder colour, or somewhat of Leadish colour.

Now he seemeth to goe down, faire and softly from the House, down the little Hill, and from thence goeth by a water side, to a Rockish Maumain.

He speaketh

Leviathan: Ascend, I am now ready for you. Bring out your Mattocks, Spades, and Shovels. Enig è ven en

Kelley: Now come out of that Rock, seven lean men, with Spades, and Shovels, and Mattocks, etc.

Leviathan: Follow me

Kelley: Now they be come up to the foresaid Hill

Leviathan: Come up, Dig till you finde

Kelley: Every one standeth distinctly one from another, and they dig on the foresaid Hill, which before seemed covered with Earth and Grass. But now it appeareth to be a Rock, and they dig that the Fire break out again of their stonkes, and some have broken their Mattocks, some their Spades, all except two, one with a Shovel, an other with a Pickaxe.

Workmen: O Lord we labour in vain

Leviathan: So you are sure to do, unless you have better

Workmen:

Workmen Alas we labour in vain
One of them This is long of you
Leviathan I had you provide Instruments to labour with
 but you asked not me, wherein you should labour. Therefore
 have you digged away that which you saw, and have repulse
 with that you know not

A dark man thou art and hidden away from men, and
 so are thy doings

Kelley They stood gazing one on another
Leviathan Have you not better Instruments? Go, provide
 your selves, and return

Kelley They tunne a great pace to the foresaid Rocky
 Cave from whence they came out first. Now they come
 againe with great Beetles of Iron, and Wedges. They knock
 their Wedges (as we use in Wood) and so break off great
 Slakes of Stone, like Slate, and throw it down the Hill

One of them What a thing is this, that this Wedg is broken!

Another We are in worse case then ever we were
Kelley Their Wedges are broken, the most part, and the
 Fire flieth out of the Stone in great abundance

Leviathan The nature of this Stone is not to cleave. There-
 fore if you have no other Instruments you must cease

Kelley They are in great disquietness among them-
 selves

Leviathan Those that go a Journey, provide them
 Cloathes against all weathers: He that is worthy of the
 Name of a Conqueror, carrieth with him all Engines
 Where the Bridges be broken down, he stayeth not
 because he is prepared. Behold, he hath victuals for time
 to come, and his Study is as well the event as is the mean.
 So should true Labourers do, considering what they work
 in. For the Earth is a Monster with many faces, and the
 receptacle of all variety. Go home, stand not idle. Provide
 by Arts for the hardnesse of Nature, for the one Sifter
 weepeth without the other

Kelley They go away speedily
Leviathan They have their Tooles so hardened, and their

Steeles so temper. It will be more than an hour space
 before they return. Therefore may you spend the time in
 your necessity, and use the time of day as you are
 acquainted or warned. I also must ever see them, or else
 their labour will be without fruit

Kelley Now he is gone

Dee's note: The same day, after dinner we
 returned to our former purpose for God his Service
 to his Honour and Glory

Kelley He is here. Now the Labourers be coming
 They have Wedges made long and sharp, and Pickaxes
 with three pikes very short

Workmen Our trust is, that these tool will serve

Kelley They fall to work. They make like square hies,
 and put in their wedges, and beat up the rock. Now is
 stone like red stone, or Magnes stone, or roundish, as is
 as big as a two penny coin, about two or three in length.
 They pick or dig round about one hole first, and so when
 use their wedges. The Pickaxes have three heads, as I
 pick thereof bigger then the other. The first is as big as one
 finger, the second as two, the third as broad as four fin-
 gers. And so after the first digging, they fetch three or four
 cakes or pieces out of one hole, and then they go to
 another. Now one of them is taln into the ground, up to
 the arm pits. Now another is taln in, to the knees. Now the
 house standing thereon begetteth to shake, and wave
 from one side to the other. Now the men be gotten out of
 the holes they stuck in

Leviathan Make an end of your labour

One of the Workmen to the Guide It behoveth you, to
 find a remedy, or to let us understand what remedy we
 shall have, that you may descend thence: for in the peril
 you stand in, is great, for this Rock was nothing else but a
 shell, whose kernel is a bottomlesse lake, and a river
 quickened with some shut up water

Leviathan You come hither as Labourers, therefore make
 an end of your work, and stand not idle. If the house fall
 and I sink, then is your labour at an end. For the end of

your labour is the fulfilling of my will, and the promise which you have made me.

One of them. We are ready to do our promise; but we are quite ready to provide that you may be amongst us; so you may be free from danger.

Leviathael. O you of little wit, are you not ashamed? which of you have dwelt within the secrets of this Hill-yea, which of you intendeth to fulfil his promise? Judge not a thing whereof you have no skill; neither be slack in what you have to do, for the one hath his reward of idleness, and the other is condemned of rashness. For why? It springeth on her mother's ignorance.

They say. If we work, it is against reason. Neither do our gods answer to this labour. Therefore we had rather be idle, then to labour about nothing; for to labour in vain, is to do nothing.

If we were determined to work, how should we perform our determination, since the instruments of working want?

Leviathael. Gather up the pieces of your spades, that is wood, and may be joyned together. The older and the wiser they are, the fitter they are to turn up such soile.

Kelley. There cometh a Smith by with a budget full of nails.

One of them to the Smith. What hast thou there?

Smith. Nails.

Kelley. They be like Horseshoe-nails.

Leviathael. Thou comest in good time, leave thy nails behind thee, and at thy return I will pay thee for them. See God is not unmindful of us, for nails are the fittest things to further your work. Joyn therefore your spades and shovels together and labour.

Kelley. Now they are mending their spades and shovels, the ~~top~~ of them being all old and broken.

Now they work, and draw away the earth like dirty sand, and the skurf of the earth sticketh to their spades and shovels.

One goeth behind, and maketh a trench to let the water out from the sabbu.

One of them. How now? Have we found harvest in the midst of winter?

Leviathael. Why, what have you there?

One of them. Marry, either Aukhaster or Salt.

Kelley. Now one of them knocketh a piece off with his shovel-end, and reacheth it up to his Gude.

Leviathael. Did I not tell you, that the Earth hath many secrets?

Kelley. They work now easily, and cut up like Salt or Alabaster.

Now they have digged all the hill away, even to the house. Now the house seemeth builded upon that which is stuff.

One of them. If we dig any further, we shall undermine the house.

Leviathael. Go to your business.

Kelley. They work.

Leviathael. Soft, soft. Now labour with your hands as softly as may be. Stand aside.

Kelley. Now he taketh one of the irons of their spades, and seemeth himself to pare the sides of the Foundation under the house, and it seemeth to be a vessel of transparent glasse, and having fire within it.

Leviathael. The fear of the Lord is a burning fire, consuming not, but rectifieth the body: the old dross it wipeeth away, and the daily influxion of the flesh and sin it separateth from the soul.

Behold, I say, he liveth now, but unto whom life is given, neither is there any joy, but it is ascending, for the end of joy is glory; but glory is the consummation of desire, and the beginning of felicity. No man entereth into joy, but by life: neither is there any life, but in the fear of God.

Whoever therefore hath the fear of God, let him draw near, and come further. Number exceedeth not, but by order. Neither is there any multiplication, but by order. For the root of number is one. And things that ascend are dignified by order. Out of this vessel go four vents ascending into that Rock, which is the Root, which is this building.

It is said: Behold, let my spirit enter in, let there be Separation made wth hin the house of the North, that the earth may be divided into her members. Cursed be that body wh^{ch} is not divided, according to proportion, answering to the Division. For she hath yet not cast off the shape of darkness.

Kelley: There runneth up fire into the house, from out of the round glass vessel under the foundation of the house. And that fire maketh a great noise (through the black bright or marble door is heard only.) Now that North door is mightily thrown open, and there appear in the house like kernels of apples, and slime appeareth, and water thinner then slime, also there appeareth pure water else. Now there cometh together stuff like yellow earth, which the fire wrought out of the black earth. And the pure water runneth into that yellow stuff.

Leviathan: Of that take a part.

Kelley: The fire returneth back again among the stuff in that house, and there appear of all Creatures some.

Leviathan: Here is Creation, and it is the first.

Kelley: Now he taketh a lump of the earth lying by which was thrown up, and he breaketh it into six pieces like round Balls.

He taketh a thing like a vessel of iron, and putteth into it that mixture of yellow earth and water. And it looketh now like grasse mingled with water.

Leviathan: Thou art wrong, and wilt beget a strong child.

Kelley: Now he putteth out the earth which he put in, and 'tis a lump of gold. He giveth it him that standeth by.

Leviathan: So are the seeds of the earth.

Kelley: Now he taketh the second, and putteth it in.

Leviathan: Corruption is a thief, for he hath robbed thee of thy best Ornaments, for thou art weaker in the second.

Kelley: He taketh it out, and it is as if it were pure silver.

Leviathan: Where there is double theft, poverty is sure. But, notwithstanding, Thou art true, for thou givest unto every thing as much as he desireth. Thou openest the

greatest habitory and strength of thy power, not such as it hath been, but such as it is.

Kelley: Now he putteth in the third Ball.

Leviathan: Thou must tarry, for thou art of an harder digestion, since thou art the third. Content thy self, for thou art not an Instrument.

Kelley: He taketh it out, and giveth unto one of them that standeth by, that is a red metal like copper.

Now he taketh up another of the Balls, and holdeth it in his hand.

Leviathan: Behold, thy mother. Heat is gone, and the enemy of life entrencheth, for he that passeth his middle age, decayeth, and draweth to an end.

Behold, thou shalt find a Step mother, for thou camest out of time.

Kelley: Now he putteth it into the vessel.

Leviathan: Let cold cover thy face, let the North truly beget thee, for thou art an enemy to thy predecessors. But thou art of great virtue, for of thy excrement shall virtue receive dignity. And thy virtue shall be a garland to Nature: for thou shalt be visible when the other are silent. The Seas shall not hinder thy virtue, notwithstanding, thy virtue shall differ with the Seas: For as they differ, so shalt thou.

Kelley: Now he taketh it out, it is a ragged thing like Smiths cynder of iron, and it hath holes in it, as if it were spongy.

Now he taketh up another Ball of the earth: he putteth it in.

Leviathan: Thou art tractable and like unto an obedient daughter. But thou shalt be the fifth in the second and an Instrument to the first.

Kelley: Now he taketh it out, it is like unto a white wheatsone, as he shaped it at the putting in, it is like Tyme.

Now he taketh up another Ball, and putteth it in.

Leviathan: Thou art the last that both in himself and by himself his being. Behold thy face is like unto wax, but thy

inward bowels are like unto the anger of a Serpent. Many
shall have thee, but shall not know thee

One of them by said. Will you give me nothing?

Kelley. A great cloud covereth them all, the stone and all

Notes

CHAPTER ONE

- 1 Casaubon, Meric: *A True & Faithful Relation of What passed for many Years Between Dr John Dee (A Mathematician of Great Fame in Q. Eliz. and King James their Reignes) and Some Spirits: Tending (had it Succeeded) To a General Alteration of most STATES and KINGDOMES in the World* London 1659. Reprinted in facsimile by The Antonine Publishing Co., Glasgow, 1974, page 174.

This work is a reproduction of a portion of Dee's magical diaries, along with plates of some of the more important Enochian symbols such as the Table of Practice and the Golden Tinsman. It should be noted that the pagination in this work is faulty. The pages jump (for no obvious reason) from 256 to 353, and continue at this higher level. I have adhered to the page numbering that appears in the original.

- 2 Ibid., p. 184
- 3 Ibid., p. 145
- 4 Ibid., p. 64
- 5 Ibid., pp. 159-160

6. For an example of a typical book of spirits, see Francis Barrett's *The Magus* (London: 1801) the plate facing page 104 of Book II.
7. *True and Faithful Relation*, p. 164
8. *Ibid.*
9. *Ibid.*, p. 189
10. See references to the importance of Monday in the Enochian communications in *A True and Faithful Relation*, pp. 23 and 114
11. *Ibid.*, pp. 145-6.
12. *Ibid.*, p. 16
13. *Ibid.*, p. 394.
14. *Ibid.*, p. 373
15. *Ibid.*, p. 61
16. *Ibid.*, p. 209

CHAPTER TWO

1. Deacon, Richard. *John Dee: Scientist, Geographer, Astrologer and Secret Agent of Elizabeth I*. London: Frederick Muller, 1968, pp. 15-16. Deacon is quoting from Dee's *Compendious Rehearsall*

2. *Ibid.*, p. 4
3. *Ibid.*, p. 3
4. Smith, Charlotte Felt. *John Dee: 1527-1608*. London: Constable and Company, 1909, pp. 23-4
5. *Ibid.*, p. 77
6. *Ibid.*
7. Waite, Arthur Edward. *The Alchemical Writings of Edward Kelly*. London: James Elbott & Co., 1893, pp. xvi-xix. Concerning Waite's account of the finding of the powders, Charlotte Felt Smith commented that it was "largely an imaginary story based upon Lenglet du Fresnoy's (1742) and Louis Figuier's in *L'Alchimie et les Alchimistes* (Paris, 1856) " (*John Dee: 1527-1608*, pp. 77-78, note 1)
8. *John Dee: Scientist, Geographer etc.*, p. 132
9. Ashmole, Elias. *Theatrum Chemicum Britannicum*. London: 1652, p. 481
10. *John Dee: 1527-1608*, p. 77
11. Unpublished manuscript. Bodleian Library. Sloane MS 3188, fol. 9
12. Halliwell, James Orchard, ed. *The Private Diary of Dr. John Dee*. London: Camden Society, 1842, p. 11
13. *Ibid.*, p. 12

14 *Private Diary*, p. 1.

15 *John Dee*, 1527-1608, p. 68.

16 *Private Diary*, p. 13.

17 *John Dee*, 1527-1608, pp. 68-69.

18 *Private Diary*, p. 14.

19 *Ibid.*, pp. 14-15.

CHAPTER THREE

1 *True and Faithful Relation*, pp. 18-29.

2 *Ibid.*, p. 30.

3 *John Dee: Scientist, Geographer etc.*, p. 168.

4 *Ibid.*

5 *Ibid.*

6 *True and Faithful Relation*, p. 30.

7 *Ibid.*, p. 31.

8 *Ibid.*, p. 231.

9 *Ibid.*, p. 396.

10 *True and Faithful Relation*, p. 396.

11 *Ibid.*, p. 9 of the Actio Tertia section.

12 *Ibid.*, p. 11.

13 *Ibid.*, p. 12.

14 *Ibid.*, p. 13.

15 *Ibid.*, p. 20.

16 *Ibid.*, p. 21.

17 *John Dee*, 1527-1608, p. 262. See also Casaillon, p. 32, the marginal note.

18 *John Dee: Scientist, Geographer etc.*, p. 274.

19 *True and Faithful Relation*, p. 164.

CHAPTER FOUR

1 *True and Faithful Relation*, p. 20 of the Actio Tertia section.

2 *Ibid.*, p. 11.

3 *Ibid.*, p. 161.

4. *Liber Scientiae et Virtutis Terrastris* is part of British Museum manuscript Sloane 3191. It is entirely in Latin, written in Dee's own hand.
5. James, Geoffrey, *The Enochian Magick of Dr. John Dee*. Minnesota: Llewellyn Publications, 1994. pp. 1-2.
6. *True and Faithful Relation*, p. 170.
7. *Ibid.*, p. 145.
8. *Ibid.*, p. 146.
9. *Ibid.*, p. 188.
10. *Ibid.*, p. 82.
11. *Ibid.*, p. 396.

CHAPTER FIVE

1. *John Dee: 1527-1608*, p. 80.
2. *True and Faithful Relation*, the 44th page in the unpaginated Preface.
3. *John Dee: Scientist, Geographer, etc.*, p. 275.
4. *True and Faithful Relation*, 44th page in the Preface.

5. *John Dee: Scientist, Geographer, etc.*, p. 274.
6. *Ibid.*, p. 275.
7. *John Dee: 1527-1608*, p. 82.
8. French, Peter. *John Dee: The World of an Elizabethan Magus* [1972]. London: Ark Paperbacks, 1987, p. 13. Ashmole's epitome of Enochian magic is preserved in the Bodleian manuscript Ashmole 1796.
9. Crowley, Aleister. *The Confessions of Aleister Crowley* [1969]. London: Arkana Books, 1989, p. 387.
10. *Ibid.*, p. 618.
11. *Ibid.*, p. 612.
12. Crowley, Aleister. *The Book of the Law* [1904, first published 1937]. Quebec: 93 Publishing, pp. 10-1 (this is on pages 2-3 of ch. 1 of Crowley's manuscript version).
13. *Ibid.*, p. 37 (manuscript p. 5 of ch. 2).
14. Tyson, Donald. *Tetragrammaton*. St. Paul: Llewellyn, 1995, p. 231.
15. *Book of the Law*, pp. 47-8 (ms. pp. 15-6 of ch. 2).
16. *Ibid.*, p. 57 (ms. p. 1, ch. 3).
17. *Ibid.*, p. 61 (ms. p. 5, ch. 3).

- 18 *Tetragrammaton*, pp. 230-231
- 19 *Book of the Law*, p. 70 (ms. p. 14, ch. 3)
- 20 *Ibid.*, p. 22 (ms. p. 14, ch. 1)
- 21 *Ibid.*, p. 72 (ms. p. 16, ch. 3)
- 22 *Journal of Magic, Mental & Ethical Philosophy: Mystical Magic*, ed. Book V of the *Magical Philosophy* St. Paul Llewellyn, 1981, pp. 174-250.

CHAPTER SIX

- 1 *John Dee: Scientist, Geographer, etc.*, the second plate following p. 24
- 2 *John Dee: 1527-1608*, p. 69
- 3 *Ibid.*, p. 72
- 4 *The Enochian Magick*, p. 26
- 5 *Ibid.*, p. 27
- 6 *Ibid.*
- 7 Turner, Robert *The Heptarchia Mystica of John Dee* [1983] Welbourn: The Aquarian Press, 1986, p. 76

- 8 Tyson, Donald *Three Books of Occult Philosophy* written by Henry Cornelius Agrippa St. Paul Llewellyn, 1993, pp. 477, 482
- 9 *The Enochian Magick*, p. 29
- 10 *Heptarchia Mystica*, pp. 80-81 (see also Smith, p. 63)
- 11 *Ibid.*, p. 80
- 12 *True and Faithful Relation*, p. 231
- 13 *Ibid.*, p. 382
- 14 *John Dee: 1527-1608*, p. 72
- 15 *The Heptarchia Mystica*, p. 102
- 16 *Ibid.*, p. 82
- 17 *John Dee: 1527-1608*, p. 74
- 18 *Heptarchia Mystica*, p. 87
- 19 Laycock, Donald C. *The Complete Enochian Dictionary* London: Askin Publishers, 1978, p. 36. Laycock is quoting from Kelley's manuscript version of *Liber Izgaurk*, which is British Library Sloane MS 3189
- 20 *John Dee: The World of an Elizabethan Magus*, p. 116
- 21 *True and Faithful Relation*, p. 172
- 22 *Heptarchia Mystica*, p. 92

23. *Heptarchia Mystica*, p. 88
24. McLean, Adam. *A Treatise On Angel Magic*. Grand Rapids. Phanes Press, 1940. pp. 30-40
25. *Heptarchia Mystica*, p. 25
26. *The Enochian Magick*, p. 37
27. *Ibid.*, p. 36
28. *Complete Enochian Dictionary*, p. 24. See also French, p. L7
29. *Occult Philosophy*, p. 532
30. *John Dee 1527-1608* p. 73
31. *John Dee: Scientist, Geographer, etc.*, p. 226
32. *Occult Philosophy*, p. 553
33. *The Enochian Magick*, p. 40
34. *Ibid.*, p. 32
35. *The Enochian Magick*, p. 29. See also Turner, p. 40
36. *Heptarchia Mystica*, p. 35
37. *The Enochian Magick*, p. 32
38. *Heptarchia Mystica*, p. 44

CHAPTER SEVEN

1. *True and Faithful Relation*, pp. 92-93
2. *The Enochian Magick*, pp. 11-12
3. *Complete Enochian Dictionary*, p. 27
4. *Liber Logaeth* is preserved in British Museum MS Sloane 3 89
5. *Heptarchia Mystica*, p. 102
6. *Complete Enochian Dictionary*, p. 44
7. *Ibid.*, p. 43
8. Regardie, Israel. *The Golden Dawn*. St. Paul: Llewellyn Publications, 1989, (6th edition) pp. 629-630
9. *Ibid.*, p. 650
10. *Ibid.*
11. *Ibid.*, p. 669
12. *Complete Enochian Dictionary*, pp. 45-47, 59-62, 66-67

CHAPTER EIGHT

1. *Terragrammaton*, Appendix A

2. *Heptarchia Mystica*, p. 95–96

3. *Ibid.*, p. 81

4. *Ibid.*, p. 103

5. *The Enochian Magick*, p. 184

6. *Heptarchia Mystica*, p. 84

7. *Ibid.*, pp. 61–2

8. *Ibid.*, p. 63

9. *Ibid.*

CHAPTER NINE

1. *Heptarchia Mystica*, p. 59

2. *The Enochian Magick*, p. 29

3. *Heptarchia Mystica*, p. 50

4. *Ibid.*, p. 67. Dee is not explicit, saying only of this

spirit: "thou preservest me (through the mercy of God) from the power of the wicked: and wast with me in extremity. Thou wast with me thoroughly." The reference is perhaps to the events of September 23, 1583. When Dee and Kelley were disembarking from a Danish flyboat into a small fishing boat, the rigging of the fishing boat became entangled with that of the flyboat and caused the lighter craft to take on water. Kelley bailed the boat using a gauntlet and was able to keep it from foundering in the rough sea until they made land at Queenborough, Kent (see Casaubon, p. 33). This incident took place a year after the reception of the Heptarchia, but perhaps the portion of Dee's manuscript that contains the reference to the spirit Mares was written at a later date.

CHAPTER TEN

1. *True and Faithful Relation*, p. 77

2. *Ibid.*, p. 145

3. *Exodus* 39

4. These diagrams of the tribes in relation to the gates are reproduced in Geoffrey James' *The Enochian Magick of Dr. John Dee*, Llewellyn Publications 1994, p. 103. James has reproduced them, in a slightly modified form, from Dee's manuscript *Liber Scientiae Auxilii et Victoriae Terrestris*, which forms British Library document Sloane MS 3191.

5. Exodus 27-1.
6. Jung, C.G. *Psychology and Alchemy*. New Jersey: Princeton University Press, 1980, pp. 126-127.
7. *The Enochian Magick*, p. 11.
8. *Ibid.*, pp. 1-2.
9. *True and Faithful Relation*, pp. 139-140.
10. *Ibid.*, p. 231.
11. *Ibid.*, p. 181.

CHAPTER ELEVEN

1. *True and Faithful Relation*, pp. 168-169.
2. *Ibid.*, pp. 170-171.
3. *Ibid.*, p. 92.

CHAPTER TWELVE

1. *True and Faithful Relation*, p. 172.
2. *Psychology and Alchemy*, p. 127.
3. *True and Faithful Relation*, p. 173.

4. *True and Faithful Relation*, p. 173.
5. *Ibid.*, pp. 175-176.
6. *Ibid.*, p. 177.
7. *Ibid.*, p. 183.
8. *Ibid.*, p. 355.
9. *Ibid.*, p. 179.
10. *Ibid.*, p. 144.
11. *Ibid.*, p. 179.
12. *Ibid.*
13. *Ibid.*, pp. 13-16 of the "Actio Tertia" section.

CHAPTER THIRTEEN

1. *True and Faithful Relation*, p. 184.
2. *Ibid.*, p. 178.
3. *The Enochian Magick*, p. 120.
4. *True and Faithful Relation*, p. 178.
5. *Tetragrammaton*, pp. 223-224.

6. *True and Faithful Relation*, p. 61.

7. *Ibid.*, p. 180.

8. *Ibid.*, p. 181.

9. *Ibid.*, p. 179.

10. *Ibid.*, p. 181.

11. *Ibid.*, p. 180.

12. *Ibid.*

13. *Ibid.*, p. 180-181.

14. *Ibid.*, p. 188.

15. *Ibid.*, p. 184.

16. *Ibid.*, p. 183.

17. *Ibid.*, p. 184.

18. *Ibid.*, p. 187.

CHAPTER FOURTEEN

1. *True and Faithful Relation*, p. 78.

2. *Ibid.*, p. 79.

3. *Ibid.*

4. *Ibid.*, p. 81.

5. In British Library Sloane MS 3191. Dee has taken extreme care to reproduce both the Enochian language version (in Latin characters) and the English translation of the Keys in a meticulous printed script.

6. *Complete Enochian Dictionary*, p. 35.

7. It is my strong opinion that the direction in the Thirteenth Key should be west, not south. No mistake was made by Dee and Kelley in transcribing this word, because the English correctly matches the Enochian. "Babagen" does indeed mean south. However, as I have shown in my book *Tetragrammaton* (p. 219) this direction violates the sequence previously and subsequently adhered to in the Keys.

Beginning with the Third Key, each Key is associated with a direction in four cycles around the Earth that being in the east and move clockwise: 3rd-east, 4th-south, 5th-west, 6th-north; 7th-east, 8th-south, 9th-west, 10th-north; 11th-east, 12th-south, 13th-west (should be), 14th-north; 15th-east, 16th-south, 17th-west, 18th-north.

I advise anyone working with the Keys to change "Swords of the south" to "Swords of the north," and "babagen" to "sobel."

CHAPTER FIFTEEN

1. *True and Faithful Relation*, p. 139-140.

2. Denning, Melita & Osborne Phillips. *Mysteria Magica*. St. Paul: Llewellyn Publications, 1981, p. 177.
3. *True and Faithful Relation*, p. 183.
4. *Ibid.*, p. 188.
5. *Enochian Magick*, p. 116.
6. *True and Faithful Relation*, p. 153.
7. *Ibid.*, p. 154.
8. *Ibid.*, pp. 156-157.
9. *Ibid.*, pp. 158-159.
10. *Occult Philosophy*, p. 97.

CHAPTER SIXTEEN

1. *True and Faithful Relation*, pp. 188-189.
2. *Ibid.*, p. 184.
3. *Ibid.*, p. 182.
4. *Ibid.*, p. 188.
5. *Ibid.*

6. *Ibid.*, pp. 196-7.
7. *Three Books of Occult Philosophy*, p. 300.

CHAPTER SEVENTEEN

1. *The Golden Dawn*, p. 624, footnote 2.
2. *Ibid.*, p. 625.
3. *True and Faithful Relation*, p. 179.
4. See Crowley, Aleister *The Vision and the Voice*. Edited by Israel Regardie. Dallas: Sangreal Foundation, 1972. This material first appeared as a supplement to Volume 1, Number 5 of Crowley's periodical *The Equinox*.
5. *The Golden Dawn*, pp. 657-658.
6. *Ibid.*, p. 656.
7. *True and Faithful Relation*, p. 181.
8. *Golden Dawn*, pp. 631-634.
9. *Ibid.*, p. 638.
10. *Ibid.*, pp. 643-644.
11. *Ibid.*, p. 637.

12. Wang, Robert. *The Secret Temple*. York Beach: Samuel Weiser, 1980, the eighth plate and pages 85-8. This book is an excellent description of the ritual furniture and tools of the Golden Dawn. See also *Golden Dawn*, p. 657.
13. *Golden Dawn*, p. 659.
14. *Ibid.*, p. 658.
15. *Golden Dawn*, p. 683.

APPENDIX A

1. *True and Faithful Relation*, p. 184.

APPENDIX B

1. *True and Faithful Relation*, pp. 355-359.

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